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INSCRIPTIONS

IN

THE PUDUKKÓTTAI STATE

TRANSLATED INTO ENGLISH

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PART II.

EARLY, COLA AND PANDIYA INSCRIPTIONS.

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INSCRIPTIONS
IN
THE PUDUKKÓTTAI STATE
TRANSLATED INTO ENGLISH.
PART II.

Inscription No. 151.

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—Śikhànàthasvàmi temple—on the north wall of the second *prákáram.*

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar–Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Eighteenth year, 195th day—corresponding to 1195–96 A. D.

Language and Script :—Tamil—6 long lines in 6 sections.

Translation :—

"Hail! Prosperity! In the 18th year, on the 195th day, of Tribhuvanaccakravartigaḷ Śri Kulóttuṅga Cóḷa Dévar: In order to provide for the food offerings, including cooked rice, vegetables, and other sorts of food[1], during the *tiruppaḷḷi eḻucci sandhi*[2] of the Periyanàcciyàr[3] in the temple of the Nayanàr, the Lord who abides in Tirunalakkunṟam in Kunṟusúḻ nàḍu of Iraṭṭapàḍikoṇḍacóḻavaḷanàḍu, and stipulating that this shall continue as a daily item of service[4] for so long as the moon and sun endure, I, Kulóttuṅga Cóḷa Kaḍambaràyan, also called Tannan Edirilàpperumàḷ the *śakara-araiyan*[5] of Uṟattúr Kúṟṟam of this *nàḍu*, hereby gave, as *kuḍiniṅgádéva-dánam*[6], the following lands which are entered in the *puravu* register of Aḻagiyamaṇavàḷaccaruppédimaṅgalam[7], also called Śri Kaitavan-Kaitavan[8], and which lie to the north of the *táḷippaṟṟu*[9] lands of Nàrpatteṇṇàyira Nambi also called.........ya...Śiṅgattu-raṅga......ḷivàn, native of Àdanúr, namely the Piḍàkaipuduvayal lands measuring 1 *má*, and Kúdalúr Kíḻavayal measuring 1 *má*, totalling in all lands measuring 2 *más*.

Having had the *tiruccúlakkal*[10] planted on the boundaries of these two *más* of land thus conveyed, and stipulating that this Nàrpatteṇṇàyira Nambi himself shall pay, as long as the moon and sun endure, the *iṟai*[11]

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[1] *amudupaḍi, kaṟiyamudu* and *viñjanaṅgaḷ.*

[2] Service in the dawn when the aubade is sung to awake the deity.

[3] *Lit.* Great goddess, the consort of the Náyanár.

[4] *nittal nimandamáka.*

[5] *Sár-araiyan*-an *araiya* Chief who is the viceroy or administrator of a *náḍu.*

[6] Lands conveyed as free gift to God, without evicting the original tenants.

[7] Aḻagiya-manaváḷa-Caturvédimaṅgalam—Caturvédimaṅgalam is a brahmin village which is a *brahmadéyam* to brahmins versed in the four *védas.*

[8] Sri Kaitavan Kaitavan—Kaitavan is the title of the Páṇḍyas. This is the old name of the modern village Kadavampaṭṭi which is a corruption of Kaitavanpaṭṭi. See also inscription No. 544 in Kadavampaṭṭi village.

[9] Double crop lands.

[10] Boundary stone marked with a trident denoting lands of a Śiva temple.

[11] Royal tax.

kuḍimai[12] and taxes of every other kind fixed in accordance with the *variśai*[13] of this village, I, Kulóttuṅga Cóḻa Kaḍambaràyan, gave this inscribed on stone. This is the signature of Kulóttuṅga Cóḻa Kaḍambaràyan; the signature of the *ólai*;[14] the signature of Nambiyàṇḍàn. May this be under the protection of all Mahéśvaras".

Inscription No. 152.

Place :—Àlaṅguḍi Taluk—Tirumaṇañjéri—Śiva temple—on the south wall of the central shrine.

Dynasty and King :—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḻa Dévar 'who was pleased to take Madurai, Karuvúr, Īḻam and the crowned head of the Pàṇḍya'—Parakésari Kulóttuṅga III, 1178–1223 A. D.*

Date :—Twentieth year of the King, corresponding to 1198–99 A. D.

Language and Script :—Tamil—20 lines.

Translation :—

"Hail! Prosperity! In the 20th year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḻa Dévar, 'who was pleased to take Madurai,[1] Karuvúr,[2] Īḻam[3] and the crowned head of the Pàṇḍya':

We the *Dánattóm*[4] of the temple of the *Náyanár* who abides in Tirumaṇañjéri as the Lord of Punṟiṟ kúṟṟam in Ràjaràja-vaḷanàḍu, the *Śri Rudras*[5] and *Śri Máhéśvaras*[6] of this temple and the four castes of tenants[7] who are the guardians[8] of the temple of this *Náyanár*, hereby accepted 500 *Káśu*, from Tillaivanamuḍaiyàḷ Madatilli (Madavalli ?), the *devaraḍiyáḷ*[9] of the temple who installed and consecrated the *Kṣétrapálappiḷḷaiyár*[10] in this temple, and gave the amount as an endowment for the provision of food-offerings to the said *Piḷḷaiyáṟ*, which amount we decided to utilise for the repairs to the *uttarappaḍai*[11] during the *tiruppaṇi*.[12]

These five-hundred *káśu* were paid into the *Śri Paṇḍáram*[13] and we the said *Dánattár*, the *Śri Rudras*, and *Śri Máhéśvaras* of this temple and the guardians of the *Náyanár* belonging to the four castes, received the amount and effected the settlement of this endowment by stipulating that the *Śri Paṇḍaram* shall issue two *náḻis* of rice and maintain one lighted lamp daily without fail, for so long as the moon and sun endure."

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12 Tenancy dues—rent payable to the land lord.
13 The fiscal rates prevailing in the village.
14 Secretary.
* The achievements are those of Kulóttuṅga III. Prof. Sastri also identifies the king as Kulóttuṅga III, See Cóḻa's II, ii, p. 695.
1 Madura, the Páṇḍya Capital.
2 Karuvúr, the Céra capital.
3 Ceylon.
4 *Dánattár*—the temple trustees.
5 *Śri Rudras*—the priests of the Śaivaite order who conduct the services in the temple.
6 *Śri Máhéśvaras*—the congregation of Śaivaite devotees who supervise the affairs of the temple.
7 *Nálu–Kuḍiyilómum.*
8 *káppár.*
9 Lit. the servant of God, dancing girl.
10 Bhairava.
11 The beam and parts above it.
12 Repairs to a temple.
13 Temple treasury and stores.

Inscription No. 153.

Place :—Àlaṅguḍi Taluk—Tiruveṭpúr (Tiruvappúr)—Śiva temple—on the west wall.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Kónérinmaikoṇḍàn—Parakésari Kulóttuṅga III, 1178–1223 A. D.*

Date :—Twenty third year of the king, corresponding to 1200–1201 A. D.

Language and Script :—Tamil—5 long lines. Lines 1 and 2 are defaced.

Translation :—

"Hail! Prosperity! Royal order of Tribhuvanaccakravartikaḷ Kónérinmaikoṇḍàn issued to those who hold the offices of *Dévakanmi*[1], the *Śri Rudras*[2], those who perform the *Śri Máhéśvarakkaṇkáṇi*,[3] the officer who performs the *Śri Káryam*,[4] the *Kóyil Kaṇakkan*,[5] and Nakkan(?)......................:

Whereas Toṇḍàimàn recommended to us that the cultivated lands called Kaṇṇan Nakkanvayal (?)[6] measuring half and one-twentieth (of a véli?) held under the fiscal authority of the township,[7] from the produce of which a daily allowance was made for the temple and which till now have been entered in the register as *úr-kil̠-iṛaiyili*[8], should be transferred to the ownership of this God as *dévadána iṛaiyili*[9] inclusive of *antaráyam*[10] and *páṭṭam* :[11]

We are hereby pleased to direct the *vákkuk-kúṛu-śeyvár*[12] to effect this transfer and enter this accordingly in the register.[13]

Directing that these lands should, from this twenty third year (of our king), be taken into the ownership of this God as *dévadána iṛaiyili*, inclusive of *antaráyam* and *páṭṭam*, and that the temple services should be conducted with the proceeds therefrom, I, Neṛyuḍaiccóḻa Múvéndavéḷàn[14], the *tirumandira ólai*[15], wrote this and set my hand hereunto. In attestation whereof this is the signature of Villavaràyan; this is the signature of Toṇḍàimàn; this is the signature of Ediriliccóḻa Pallavataraiyan; and this is the signature of Vil̠ittaraiyan: dated the 48th day of the 23rd year".

* Kónerimaikoṇḍán—" one who attained kingship without a peer "—is the form used in royal orders. The identification of the king is made possible by Ins. No. 155 in the same temple which records the receipt of the order by the residents of the village and officers of the temple in the next year *viz.*, the 24th year.

1 *Dévakanmi*—Temple trustees.

2 *Śri Rudras*—the body of priests who form the servants of Śiva.

3 *Śri Máhéśvarak-kaṇkáṇi*—the congregation of Śaiva devotees who supervise temple affairs.

4 Śri Káryañceyván—the manager of the temple.

5 *Kóyil kaṇakkan*—temple accountant.

6 Name of land supplied from Ins. 155.

7 *Úr-paḍi-viḷai-nilam.*

8 *Úr-kil̠-iṛaiyili*—exempted from taxes by the authority of the local (village) assembly. When the village assembly (*Úr* or *Sabha*) declared certain holdings tax-free, it distributed the amount so remitted among the other holdings in the village, so that the total revenue payable to the King's treasury was not diminished.

9 *Dévadána-iṛaiyili*—Gift of lands to God, exempt from royal tax.

10 *Antaráyam*—taxes collected by the local body.

11 *Páṭṭam*—cesses on subsidiary incomes from the land payable in cash eg. *pási* or *mín* páṭṭam—'fish rent' or fishing cess.

12 *Vákkuk-kúṛu-śeyvár*—probably *vari-kúṛu-seyvár*—lit :—one who apportions the taxes—village officers who conduct settlements.

13 *Kaṇakku.*

14 Múvéndavéḷán is the title of high officers in administrative charge. Usually they bear the name or one of the titles of the king and the appellation Múvendavéḷán.

15 *Tirumandira ólai*, short for *tirumandira-ólai-náyakam*, is the royal secretary. Literally the title means, the officer of the king's house-hold who commits to writing on the *ólai* or palm leaf the oral orders of the king.

Inscription No. 154.

Place :—Kuḷattúr Taluk.—Nírpaḷani—Vaḷarmadíśvara temple—on the wall to the east of the main entrance.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar 'who was pleased to take Īḻam, Madurai, and the crowned head of the Pàṇḍya'—Parakésari Kulóttuṇga III, 1178–1223 A. D.

Date :—Twenty third year of the king, corresponding to 1200–01 A. D.

Language and Script :—Tamil, 6 long lines, damaged.

Translation :—

"Hail! Prosperity! In the 23rd year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar 'who was pleased to take Īḻam, Madurai and the crowned head of the Pàṇḍya':

In order to provide for the daily *nimandaṅgaḷ*[1] to the *Kṣétrapálap-piḷḷaiyár*, who was installed and consecrated by me, Maṇiyanmalai, native of Nírpaḷani, in the temple of the Lord who abides in the Vaḷarmadisvaram shrine in Nírpaḷani in the Uṟattúr Kúṟṟam of Vaḍakónàḍu in Kaḍalaḍaiyàdilaṅgai koṇḍa Cóḷa-valanàdu, I, the said Maṇiyanmalaiyàḻvan, hereby gave my *tan-kaḍamai*[2] share in the lands called Kollanvayal, included in the *dévadánam* lands of this Lord, as provision for the daily food-offerings to this *Piḷḷaiyár*. Stipulating that these lands shall hereafter be ploughed and cultivated by the officers of the *Paṇḍaram*[3] and that this shall continue for so long as the moon and sun endure, I, Maṇiyanmalaiyàḻvan, native of Nírpaḷani gave this to the said *Kṣétrapálappiḷḷaiyár* in the temple of the Lord of Vaḷarmadíśvaram, and inscribed this on stone........................"

Inscription No. 155.*

Place :—Ālaṅguḍi Taluk—Tiruveṭpúr (Tiruvappúr)—Śiva temple—on the west wall and north wall.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar 'who was pleased to take Madurai, the crowned head of the Pàṇḍya and Karuvúr'—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Twenty fourth year of the king, corresponding to 1201–1202 A. D.

Language and Script :—Tamil—4 lines on the west wall and two lines on the north wall.

Translation :—

On the west wall.

"Hail! Prosperity! In the 24th year of Tirubhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar 'who was pleased to take Madurai, the crowned head of the Pàṇḍya and Karuvúr':

We, the *náṭṭóm* constituting the *náḍu*[1] of Tenkavirnàḍu in Jayasíṅgakulakàla-vaḷanàḍu, having met to carry out the behests of the *tirumukam*[2]

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[1] *Nimandam*—offerings etc. during daily service.

[2] *Tan-Kaḍamai*, see *tan-paḍu-kaḍamai* in Ins. 145.

[3] Paṇḍáram—temple treasury and stores.

* The grant relates to the reception and execution by the district assembly of the royal orders recorded in Ins. 153 in the same temple dated in the 23rd year of the king. There is an interval of one year between the issue of the order and its execution.

[1] *Náṭṭóm*—members of the district assembly ; *náḍu* the district assembly.

[2] *Tirumukam* or *Śri mukam*, royal order. The order referred to here is Ins. 153.

graciously issued by *Ulakuḍaiyanáyanár*[3] in favour of the *Náyanár*, the Lord who abides in Ràjaràja-íśvaram, whereby the *kuḍikkáḍu*[4] called Kaṇṇan Nakkan vayal, measuring half and one twentieth (of a véli ?)[5] has become *iṛaiyili*[6] , as a body representing the *náḍu*, entered the said lands so,[7] including the amount fixed as *viniyógam*,[8] in the register and agreed to have this inscribed on stone in the temple of the *Náyanár* abiding in Ràjaràjaiśvaram. In agreement whereof we, the members constituting the *náḍu* met here, signed as under:—The signature of Véḷàn Sundarattóḷuḍaiyàn. This is the signature of Kéraḷa Poṛcàttan; the signature of A̱lagiya Cóḷa Múvéndavéḷàn of Tenkavirnàḍu; the signature of Araiyan Kúttan; this is the signature of Śàndi Aiyyàṛu Dévan; the signature of Véḷàn Śiṛuccandan; this is the signature of Piccan Periyàn; this is the signature of Véḷàn Araśu; this is the signature of Tennavan Pallavataraiyan-(*pónadu*).[9]

On the north wall.

This is the signature of Gaṅgaikoṇḍa Cóḷa Kàḍavataraiyan; this is the signature of Śembiyan Pallavataraiyan; the signature of Véḷàn Pakkan; the signature of I...ḍukkón".

Inscription No. 156.

Place:—Kuḷattúr Taluk—Kíranúr—Uttamanàthasvàmi temple—on the west wall of the *kolu-maṇḍapam*.

Dynasty and King:—Cóḷa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar 'who was pleased to take Madurai, Ī̱lam (Ceylon) and the crowned head of the Pàṇḍya'—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date:—Twenty-fourth year of the king, corresponding to 1201-02 A. D.

Language and Script:—Tamil—defaced in part—10 lines.

Translation:—

"Hail! Prosperity! In the 24th year of Tribhuvanaccakravartikaḷ, Śri Kulóttuṅga Cóḷa Dévar 'who was pleased to take Madurai, Ī̱lam[1] and the crowned head of the Pàṇḍiyan': The solemn covenant that we, the

[3] *Ulakuḍaiya-náyanár*—'the lord of the earth,' *i. e.*, the king.

[4] *Kuḍikkáḍu*—hamlet with cultivating tenents.

[5] *Araiyé orumá.*

[6] Exempt from royal tax.

[7] *náḍáy-náṭṭu.*

[8] *Viniyógam*, the distribution of tax due from a land declared *iṛaiyili* or tax-exempt among the other holdings in the village. This procedure adopted by the local assembly (*náḍu*, *úr*, or *sabha*) by which some lands were made tax-free and the taxes due on them distributed pro-rata over the other holdings in the village, so as to avoid diminution of the total revenue payable by the assembly to the Government on the village, gave rise to a class of land with the special name *úr-kiḻ-iṛaiyili* meaning 'tax free under the town-ship'. See Prof. Nilakantha Sastri's article '*Iṛai, Iṛaikával* & *Iṛaiyili*'—Dr. Krishnaswami Aiyangar Commemoration Vol. 1936, p. 193.
The lands referred to in this record are stated to have been *úr-kiḻ-iṛaiyili* before they were declared *iṛaiyili* by the royal order in Ins. 153.

[9] The word '*pónadu*' inscribed here may indicate that the inscription is continued elsewhere or that the inscription is incomplete at this point.

[1] Ī̱lam = Ceylon.

úróm[2] of Kíranúr, in Vaḍaśiruvàyil nàḍu of Jayaśiṅgakulakàlavaḷanàḍu, made by common consent among ourselves, and inscribed on stone :—

In case of enmity and strife amongst us, even at the risk of ridicule or complete ruin, we are not to cause any damage to the tanks, the trees on their bunds, wells in the fields, wells on the hills, and trees thereon, in the holdings that we, the residents of Kiranúr hold as a community. If there are any who cause damage to a well with intent to ruin any of us during a feud, they are liable to surrender half a *má* of wet-land from among their lands under crop[3] as a fine to the Lord who abides in Uttamadàníśvaram and plant the trident-stones[4] on its boundaries. If there be any who had cut down trees, he shall surrender half a *káṇi*[5] of wet land from his lands in crop. If there be any who caused damage to the water lifts[6] he shall surrender one *káṇi* of wet-land from his lands in crop. We are not to harm any of the irrigation channels,[7] wells, cattle, mango trees and tanks in all the places that we have tenanted. If there be any who has caused damage, the perpetrator of the crime shall pay the penalty of surrendering his lands in accordance with this inscription on stone. The araiyars[8] whom we help with a share of our produce, shall.. the person amongst us who causes any damage, with the intention of ruining any of us, to the tanks and wells in our holdings,..............in accordance with the inscription on stone (?)..................................."

Inscription No. 157.

Place :—Tirumayam Taluk—Kàraiyúr—Tirumàṅganíśvara temple—on the wall to the east of the southern entrance to the shrine.

Dynasty and King :—Cóḻa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḻa Dévar-Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Twenty-fifth year of the king, corresponding to 1202–03 A. D.

Language and Script :—Tamil—defaced in part—14 lines.

Translation :—

"Hail! Prosperity! In the 25th year of Tribhuvanaccakravartikaḷ Sri Kulóttuṅga Cóḻa Dévar: The endowment to the *Náyanár*[1] who abides in Tirumàṅganíśvaram as the Lord[2] of Kàraiyúr in the Ollaiyúr Kúṟṟam of Iraṭṭapàḍikoṇḍacóḻavaḷanàḍu, that I Kulóttuṅga Cóḻa Kaḍambaràjan, also called Tannan Teṅgan, native and *sáraraiyan*[3] of this *náḍu*, made is as follows :—

After applying to the *úrár*[4] of Kàraiyúr and having had conveyed to me, one *véli* of the *puravu*[5] lands called *Iluppaivayal* included in the fourteen

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[2] Members of the village assembly—the *úr*.
[3] *Uṉṉilam.*
[4] *Tiruccúlakkal.*
[5] *Káṇi* = $\frac{1}{80}$ of a *véli*.
[6] *Éttu-maram*—picotah beam.
[7] *Puṟavári.*
[8] The araiyars were probably the local chieftains who were given *páḍi kával* contribution for the watch and ward of the villages.

[1] Náyanár—God Śiva.
[2] *Uḍaiyár.*
[3] The Araiya chief administering the *Náḍu.*
[4] The village assembly.
[5] Lands entered in the tax-register (puravu).

vélis of *puravu* lands in the Kàraiyúr village, and after having got a remission of the *irai*[6] and a deduction from the *puravu*, I, Kulóttuṅga Cóḷà Kaḍambaràjan gave this one *véli* of land as a gift[7] to this Nàyanar so that it may form the endowment for the provision of the daily service and offerings,[8] for so long as the moon and sun endure, and had this inscribed on stone. I, Kulóttuṅga Cóḷa Kadambaràjan set my hand hereunto. May this be under the protection of all Màhéśvaras."

Inscription No. 158.*

Place:—Kuḷattúr Taluk—Nàrttàmalai—Kaḍambar kóvil—on the rock to the north of the temple.

Dynasty and King :—Cóḷa—Tribhuvanacckravartikaḷ Śri Kulóttuṅga Cóḷa Dévar "who was pleased to take Madurai, the crowned head of the Pàṇḍiyan and Kàñci", also called Kó-Parakésarivarman—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Twenty-seventh year of the king, corresponding to 1204–05 A. D.

Language and Script :—Tamil—defaced in part—32 lines.

Translation :—

"Hail! Prosperity! In the 27th year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar 'who was pleased to take Madurai, the crowned head of the Pàṇḍiyan and Kàñci'[1], also called Gó[2]-Parakésarivarman:

We, the *nagaratóm*[3] of Teluṅgakulakàlapuram[4] in Iraṭṭapàḍikóṇḍacóḷa-vaḷanàḍu, sold to Kaḍamban Śéṅguḍiyàn Gaṅgadharar, native of Parambaiyúr and a merchant in this city, lands for endowment as gift[5] to the *Náyanár* who abides in Śri Kailàsam temple, comprising whatever remains in Paḷḷivayal hamlet and the tank in the Kaḍaik—ru(?) of this city, within its four boundaries—wet lands, tanks and ponds, dry-lands, house sites, and lands of other description[6]—excluding two *más* of land on the farther side of the tank[7] for the Aruhar Dévar[8] of Tirumànaimalai,[9] for which sale the amount that we received is 130½ *pañca śalákai accu.*[10]

Having received these hundred and thirty and a half *accu*[11] and ourselves agreeing to pay the *irai*[12], *kuḍimai*[13] and other taxes of every kind, that are

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6 *Irai*—government taxes.

7 *Dévadánam.*

8 *Tiruppaḍimaṟṟu.*

* Madras Epigraphical collections No. 360 of 1904.

1 Káñcipuram.

2 Gó—is a mistake for Kó.

3 *Nagarattóm*—members of the *nagaram* or city assembly.

4 Telúṅgakulakálapuram—the old name of Nárttámalai. It means the city named after Teluṅga-kula-kála–the destroyer of the line of Telugu kings, the title of Rájarája I.

5 *Dévadánam.*

6 *Peru-náṅg-kellaik-kuḷpaṭṭa—nilangaḷum-nírnilai-kuḷikaḷum—puncey-úrnattamu-maṟṟum-eppér-paṭṭa nilaṅgaḷil.*

7 *Puṟakarai.*

8 *Aruhar-dévar*—The Jain Arhat or Tírthaṅkara.

9 Tirumánaimalai—probably Tiru-mánamalai—the hill on which the Jain *mánasthamba* was planted. This perhaps refers to the hill to the north-east of Kaḍambarmalai, now called Bommimalai.

10 *Pañca-Śalákai-accu*—a coin. See Travancore Archaeological Series iii, 217. Probably coin equal to 5 *śalákai.*

11 *Accu*—coin, probably because it was cast in a mould.

12 *Irai*—royal taxes.

13 *Kuḍimai*—tenancy dues.

to be remitted into the *tiruvâśal*[14] of Ulakuḍaiyanàyanar,[15] we, the *nagarattóm* of Teluṅgakulakàlapuram conveyed these lands tax-free[16] as a gift to this *Náyanár* who abides in the Tiruvànaikkà temple.

The following are the four boundaries of these lands :—Eastern boundary, to the west of the boundary of the lands belonging to Pulidévan, southern boundary to the north of the boundary of Śiràḷan-éri tank, and the boundary of Paḷḷiviḷakkam[17] lands, western boundary to the east of the boundary of Kunṟattúr, northern boundary to the south of the boundary of Kúḷaikuḷattúr. These lands included within the boundaries thus specified and not excluding the *uṇṇilam*[18] have been sold for this amount of one hundred and thirty and a half *accu*, as lands given to the *Uḍaiyár* abiding in Tiruvànikkà, who was installed by this Kaḍamban Śeṅguḍiyàn Gaṅgàdarar, native of Parambaiyúr. Having received from this Gaṅgàdarar this amount of one hundred and thirty and a half *accu* in full settlement[19] we, the *nagarattóm* of Teluṅgakulakàlapuram declared these Paḷḷivayal lands to be a gift to the God for so long as the moon and sun endure, and inscribed so on stone.

Under the orders of the *nagaram*[20] I, Màṇi Śódiyàn Maruduḍaiyàn, the *mattiyattan*[21] wrote this. May this be under the protection of the Màhésvaras. In witness whereof this is the signature of Màlan Arumaṇiyàn Aḷagiyapàṇḍi Śilai Seṭṭi, native of Neḍuvàyil ; the signature of Ulaka Danañjiyan, also called Ambalavan Dévan, of the same village ; the signature of Jayaṅkoṇḍa Cóḷa Śilai Seṭṭi, also called Màlan Marudan, of this village.

To this effect the signature of Aṇukka Śilai Śeṭṭi, also called Kaḍamban Dévan, native of Paḷuvúr. To this effect, the signature of Póyyàmóḷi Śeṭṭi, also called Kéraḷàṇḍàn Peṟṟàn, native of Veḷḷúr. To this effect, the signature of Ulakaḷanda Cóḷa Śilai Śeṭṭi, also called —ccan Acc-ḍa......of .... To this effect, the signature of ...., the signature of Àdittan Àdiyàr, also called.., native of Veḷiyàṟṟúr, the signature of Uttama Cóḷa Śilai Śeṭṭi, also called Àruḍaiyàn, of......nàḍu, the signature of Véḷàn, the signature of Ràjéndra Véḷàn, also called Śóṟan Àdittadévan, native of the above village, the signature of Danmaràjan, also called Paḷḷi Pon, of the above village. To this effect, the signature of Muḍikoṇḍa Cóḷa Teluṅgaràyan, also called Malayadattan, native of Iruñjirai. The signature of......Ceṭṭa Kànàṭṭu Véḷàn of this village. To this effect, the signature of Aruḷpeṟṟàn, also called Dútan Śirai, native of Parambaiyúr. To this effect, the signature of Iràśaràśa Darmapàlan, also called Àḷuḍaiyàn Poṟpadikkunàyakam, native of Véḷiyàṟṟúr."

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14 Tiruváśal—lit.-the sacred gate—in this context it refers to the treasury of the king.

15 This is a respectful term for the king.—' *Ulakuḍaiyanáyanár-tiruváśalál-pónda—iṟai-kuḍimai* etc.

16 *Iṟai-iḻiccik-kuḍuttóm.*

17 Perhaps *Paḷḷiviḷákam*, hamlet belonging to the Paḷḷi or Jain temple or, as it is, it may mean lands reclaimed for the Paḷḷi. Same as Paḷḷivayal.

18 *Uṇṇilam*—land in full crop.

19 *Poruḷaṟakkoṇḍu.*

20 The civic assembly.

21 *Madhyasta*—the secretary to the assembly who remaining a neutral member in all its transactions records them. (See p. 64, part I.)

Inscription No. 159.

Place :—Kuḷattúr Taluk—Pinnaṅguḍi—Puṅgavanéśvara temple—on the east wall of the shrine.

Dynasty and King :—Cóḻa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḻa Dévar, also called Kó-Parakésaripanmar—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Twenty-seventh year of the King, corresponding to 1204–05 A. D.

Language and Script :—Tamil—partly defaced—9 lines.

Translation :—

"Hail! Prosperity! In the 27th year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḻa Dévar, also called King Parakésarivarman: Whereas I, Kulóttuṅga Cóḻa Kiḍàrattaraiyan, also called Śadiran Iràśan[1], the *araiyan*[2] of this *náḍu*[3], while visiting the temple of the *Náyanár* abiding in Iràśéndra Cóḻa Íśvaram[4] as the Lord of Punnaṅguḍi in Kunṟiyúr nàḍu of Iraṭṭapàḍikoṇḍacóḻavaḷanàḍu, entered into the holy temple and prostrated myself before the *Náyanár*, and enquired whether there was anything lacking in the arrangements for the daily offerings of food during the several services in the temple[5] and other *vibhóbaṅgaḷ*(?)[6] and whereas the residents of the village represented that there were some wants which I should be pleased to remedy: the undermentioned *Kuḍikkáḍu* was given by me, Kulóttuṅga Cóḻa Kiḍàrattaraiyan,. also called Śadiran Iràśan, as a free gift to the *Náyanár* who abides in Iràjéndra Cóḻa Íśvaram. I, the said Kulóttuṅga Cóḻa Kiḍàrattaraiyan, also called Śadiran Iràśan, gave the lands in the Púlàvayalpaṟṟu[7] after planting the trident stones on the boundaries enclosing them. In witness whereof I, Kulóttuṅga Cóḻa Kiḍàrattaraiyan affixed my signature hereunder."

Inscription No. 160.

Place :—Kuḷattúr Taluk—Nírpaḷani—Vaḷarmadíśvara temple—on eastern wall of the *gópuram* entrance.

Dynasty and King :—Cóḻa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḻa Dévar 'who was pleased to take Íḻam, Madurai and the crowned head of the Pàṇḍiyan'—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Twenty-eighth year of the King, corresponding to 1205–06 A. D.

Language and Script :—Tamil—6 lines—mutilated.

Translation :—

"Hail! Prosperity! In the 28th year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḻa Dévar who was pleased to take Íḻam,[1] Madurai[2] and the

1 Śadiran Rájan—Śadiran is a synonym of Śiva.
2 *araiyan*—chief administering the district.
3 *náḍu*—district.
4 Rájéndra-cóḻiśvaram.
5 *tiruppaḍimáṟṟu.*
6 Perhaps *vaibhavaṅgaḷ*—celebration of festivals, performance of various items of divine service.
7 *paṟṟu*—tenant's holdings.
1 Íḻam—Ceylon.
2 Madurai—Madura, the Páṇḍiyan capital.

crowned head of the Pàṇḍiyan: I, Pullàli Viraiyàdi Àḷavandàn, the *Śiva-bráhmaṇan*[3] in the temple of the *Náyanár* of Vaḷarmadíśvaram in Nírpaḻani in the Uṛattúr Kúṛṛam of Kaḍalaḍaiyàdilaṅgaikoṇḍa-Cóḻavaḷanàḍu[4], received.........................(*káśu*) from Kunṛan Aḍikaḷ, a *vèḷḷáḷan*[5] of this village. Having received (this money) I, the said Varaiyàda Àḷavandàn, shall keep a lamp alight, for so long as the moon and sun endure, in the shrine of this *Náyanár* of Vaḷarmadíśvaram on behalf of this Kunṛan Adikaḷ. This is my signature."

Inscription No. 161.

Place :—Tirumayam Taluk—Iḍaiyàttúr—Svayamprakàśamúrti temple—On the south wall of the shrine.

Dynasty and King :—Cóḻa—Tribhuvanaccakravaṛtikaḷ Śri Kulóttuṅga Cóḻa Dévar, also called Kó-Parakésaripanmar—Parakésari Kulóttuṅga III,* 1178—1223 A. D.

Date :—Twenty-ninth year of the king, corresponding to 1206–07 A. D.

Language and Script :—Tamil—4 lines.

Translation :—

"Hail! Prosperity! In the 29th year of Tribhuvanaccakravartikàḷ Śri Kulóttuṅga Cóḻa Dévar, also called King Parakésarivarman: I, Niṣadharàjan, also called Tirukkoḍuṅkunṛamuḍaiyàn[1] Kéraḷan, of Ponnamaràpati in Puṛamalai nàḍu, made the following gift of lands to the *Náyanár* abiding in Tiruttàntónṛíśvaram[2] temple as the Lord of Iḍaiyàṛṛúr in Ollaiyúr Kúṛṛam of Kaḍalaḍaiyàdilaṅgaikoṇḍa-cóḻa-vaḷanàḍu, also called Kónàḍu, in order to provide for the requirements of the daily service[3] including offerings of cooked rice and vegetables[4]:—

After getting the lands within the four boundaries of Muḻḻivayal, a *Kuḍikkáḍu*[5] included in Akavayal lands[6] of Iḍaiyàṛṛúr, conveyed to me, with due oblations of water, from the *úrár*[7] of Iḍaiyàṛṛúr, I in my turn gave these Muḻḻivayal lands, with due oblations of water, and fixed the boundaries thereof:—Eastern boundary to the west of the channel which runs north from the Śiṛukumiḻi[8] and the western bamboo plantation[9]; southern boundary to the north of the tank bund; western boundary to the

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3 *Śiva-bráhmaṇa*—Brahmin who belongs to the class of Saivaite priests.

4 Kaḍalaḍaiyádu-Ilaṅgai-Koṇḍa-Cóḻavaḷanáḍu is the later name of Kónáḍu (found in earlier inscriptions), a territorial division included in the modern Pudukkottai territory. Kaḍalaḍaiyadu-Ilaṅgai-Koṇḍa-Cóḻan was the tittle of Víra Rájéndra I, and means 'the Cóḻa King who conquered Ceylon with an army that crossed the sea in ships without erecting a causeway'—K. A. N. Sastry—Cóḻas, p. 332; A. R. E. 185 of 1915.

5 *Veḷḷáḷar*—Cultivating class.

* See K. A. N Sastry—Cóḻas, II, ii, 704.

1 Lord of Tirukkoḍuṅkunṛam or Piránmalai.

2 The Tamil synonym of Svayamprakáśamúrti.

3 *Nimandaṅgaḷ*—allotments for the various items of temple service.

4 *Tiruvamudu* and *viñcanaṅgaḷ*.

5 Tenancy village.

6 Lands in the ownership of the village assembly.

7 *Úrár*—the assembly of the village.

8 *Śiṛu-kumiḻi*—*Kumiḻi* = sluice.

9 *Mélai-múṅgir-tuḍaval*.

east of the waterspread[10] across which runs the high road to Nàḻakuḍi; northern boundary to the south of the trident-stone[11] planted in the *nattam.*[12]

I, Niṣadharàjan, gave these lands lying within the four boundaries thus fixed, with due oblations of water, not excluding the *uṉṉilam*[13] and also exempting therefrom *iṛai*[14] *kuḍimai*[15] *antaráyam*[16] and other taxes what-so-ever and stipulating that the services[17] should be continued for so long as the moon and sun endure. May this be under the protection of Màhéśvaras."

Inscription No. 162.

Place :—Kuḷattúr Taluk—Kuḷattúr—Ruined Śiva temple–On the south *prákáram* wall.

Dynasty and King :—Tribhuvanaccakravartikaḷ Tribhuvanavíra Dévar[1] "who having taken Madurai, Íḻam, Karuvúr and the crowned head of the Pàṇḍiyan, was pleased to celebrate the *vijayábhiṣékham*[2] and *vìrábhiṣékham*[3]" —Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Thirtieth year, hundred and sixteenth day, corresponding to 1207–08 A. D.

Language and Script :—Tamil—Incomplete and damaged, 16 lines extant.

Translation :—

"Hail! Prosperity! 116th day of the 30th year of Tribhuvanaccakravartikaḷ Tribhuvanavíra Dévar who, having taken Madurai, Íḻam, Karuvúr and the crowned head of the Pàṇḍiyan was pleased to celebrate the *vijayabiṣékham* and *vìrábhiṣékham*:

The following is the allotment of turns for *tiruppáṭṭaḍaivu,*[4] waving of *tiruválatti,*[5] *meykkáṭṭaḍaivu*[6] and *tiruccúlam*[7] for the *dévaraḍiyár*[8] in the temple of the Lord abiding in Sundara-cóḷiśvaram, the Lord of Kúḻai Kuḷattur, as agreed upon between Villavatày and the trustees of the temple[9] and members of the village assembly[10] met for the purpose :—

For the first *kuḍi*(?)..
first turn Màṇikkam and Śatturukàla Màṇikkam, also called Tiruvambalam

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10 *Nírkóvai.*
11 *Tiruccúlakkal*—boundary stone with trident mark.
12 Residential part of a village.
13 *Uṉṉiḷam*—land in full crop.
14 *Iṛai*—taxes levied by the government.
15 *Kuḍimai*—tenancy dues.
16 *Antaráyam*—taxes payable to the local body.
17 *Nimandaṅgaḷ*—items of temple service.

1 Tribhuvana víra Déva is the name assumed by Kulóttuṅga III, in his inscriptions from the 30th year onwards.
2 *Vijayábhiṣékham*—anointment as victor.
3 *Vírábhiṣékham*—anointment as hero.
4 *Tiruppáttaḍaivu*—singing before the idol.
5 *Tiruvalatti*—lights and coloured water waved in front of the idol.
6 *Meykkáttaḍaivu*—personal attendance on the idol, such as waving fans, fly whisks etc?
7 *Tiruccúlam*—the *śulanaṭṭam* dance before the idol.
8 *Dévaraḍiyár*—lit. servants of the God, the dancing girls attached to a temple.
9 *Dánattár.*
10 *Úrár.*

Piriyàdi; second turn Aṟpudakútta Màṇikkam, also called Ammaiyàḻvi, and Villavatày Màṇikkam also called Nàcciyàḻvi; third turn Sundara............ nuktavaḷadé(va) Màṇikkam, her daughter Kulóttuṅga Cóḷa Màṇikkam, also called Kaṇavati, Tiruñànasambanda Màṇikkam, also called Pollàdapiḷḷai, and Śiṟuval............yàr Kóyil Màṇikkam; fourth turn Ràjagambíra Màṇikkam, also called Valli, and Cóḻakón Màṇikkam, also called Pollàdapiḷḷai; fifth turn Àṭko(ṇḍuḍaiyàḷ), also called.........yàṭa.........ra Màṇikkam, and Tiruccirrambala Màṇikkam, also called Śiṟu-pa-na-a-ai-taràśa; sixth turn Tiruveṇṇàval Màṇikkam, also called Ammaiyàḻvi, and Tirukaḷiṟṟupaḍi Màṇikkam, also called To...........; seventh turn Peṟṟa...... liviṭṭa......ṟṟu Cóḷa Màṇikkam and Śiṟunaḍampurinda Màṇikkam, also called Kúttàḍunàcci; for waving the *tiruválatti* during the festivals.................. ....of the *maḍam*..............second day of the festival....................... ....*meykáttaḍaivu* (?)..................................On these days.."

Inscription No. 163.

Place :—Tirumayam Taluk—Śéranúr—Vamśódhàrakar temple—on the south wall.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Tribhuvanavíra Dévar also called Kó-Parakésaripanmar 'who after taking Madurai, Íḻam, Karuvúr and the crowned head of the Pàṇḍiyan was pleased to celebrate the *vijayábhiṣékam* and *vìrábhiṣekam*'—Parakésari Kulóttuṅga III–1178–1223 A. D.

Begins with the *praśasti** of the king commencing with the words *puyalváyttu*, etc.

Date :—Thirty-first year of the king, corresponding to 1209–10 A. D.

Language and Script :—Tamil, 25 sections of long lines.

Translation :—

"Hail! Prosperity! Thirty-first(?) year of Tribhuvanaccakravartikaḷ Tribhuvanavíra Dévar[1], also called Kó-Parakésarivarman, who after taking the prosperous city of Madurai[2], Íḻam[3], Karuvúr[4] and the crowned head of the Pàṇḍiyan[5], was pleased to celebrate the *vijayábhiṣékham*[6] and *virábhiṣékham*[7]:

Who, put on the crown of the line of the sun [8] while the rains were abundant[9]' and the land was increasing in fertility, while the authority of the tiger[10],

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* This *prásati*, which is similar to the one in P. S. I. 166 below. except for slight variations, is a unique form not equalled in length or detail by any of the other *praśastis* of Kulottuṅga III known to epigraphy. Though both the *praśastis* are damaged, a fairly good reconstruction has been possible when both of them are read together.

1 This title of Kulottuṅga III, is used in inscriptions dating from his 30th year onwards.

2 Madura—the Páṇḍiyan capital.

3 Ceylon.

4 Karuvúr—the Céra capital.

5 Perhaps this means that he captured the Páṇḍiyan crown.

6 Anointment as victor.

7 Anointment as hero.

8 The solar race to which the Cóḷas belong.

9 *Puyal-váyttu-maṇ-vaḷara* etc., *Puyal*=cloud, rain, Śukra or the planet Venus, the bestower of all prosperity.

10 *Puli*—the tiger ensign of the Cóḷas. The actual reading is "*maṇaváḷar–puli–yánaiyam–cakaram–śeyalanaitta manu–núlam–śeṅgolum–tiśai–naḍappa.*" *Yánai* is taken to be a mislection for *áṇai*—authority. But without the correction *yánai* means the 'fig tree' which was the totem tree of the Cóḷas; '*maṇaváḷar*'='Lord of prosperity', may refer to the king.

the discus[11] and the code of Manu[12] which enjoined righteous conduct, and of the sceptre[13] prevailed in all the directions; in order that *Korravai*[14] and *Tiru*[15] might abide in all glory, and the dark *kali*[16] age perish and his benign white parasol canopy the earth over a long period of prosperity:[17]

Who burnished with pure gold the great dance hall in front of the *Iṛaivar* who was worshipped by all the worlds,[18] instituted the *Cittirai* festival[19] and covered with bright gold the *tirugópuram*[20] of the *Iṛaivi*[21], built the Tribhuvanavíraiśvaram[22] for the *Iṛaivar*, who was adored by *Ari*[23] and *Piramar*[24], so that the whole world may worship and praise Him, instituted the holy *Vaikáśi* and *Ávaṇi*[25] festivals of enduring greatness with all the abundant wealth that filled...........yúr; created a beautiful temple which was as if it were the *tirumalai*[26], the very abode wherein the Lord of the celestials[27], who blessed all humanity, was pleased to reside; was pleased to cover with gold, with ornamental decorations the Ràjaràja-Íśvaram[28] to the glory of its creator, his great ancestor who was snatched away by death,[29] and the god who abides therein;[30]

Who, leading matchless elephants and performing wonderful deeds of valour, laid low on the earth the kings of the north; and when his anger abated, entered Kacci[31] and laid the whole kingdom under contribution;

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11 *Cakaram*—the wheel of law, the symbol of authority.

12 Manu—the law giver.

13 *Śeṅgól*—the sceptre of righteousness as opposed to *Koḍuṅgól* or tyranny.

14 Durga—goddess of war.

15 Lakṣmi—goddess of prosperity.

16 *Kali*–the age of misery, strife and famine; dark age.

17 *Kuḻir–veṇ–kuḍai–kaṛpa–kálam–paḍi–kavippa.* In figurative language the emperor's umbrella is supposed to protect the whole empire.

18 "*Ettaraiyurum– toḻum–iṛaivaṛku – edir – ambalam – śempon – meruda*". *Iṛaivar* = Śiva as the supreme Lord; *ambalam*—the dance hall at Chidambaram.

19 Festival in the month of *Cittirai*, *Cittirai viḻá*. The text here is different from that in inscription 166; "*iṛaivaṛkedir–ambalam–śempon–virasiṅgátanatti(?)–Cittirai viḻa....*"

20 Cupola over the central shrine (?) or the *gópuram* of the temple.

21 The goddess, consort of Śiva, *Iṛaivi*—the supreme goddess.

22 The temple at Tribhuvanam was built by Tirubhuvanavíra Kulóttuṅga III.

23 *Ari*–Tamil for *Hari*–Viṣṇu.

24 *Piramar*–Tamil for *Brahma*. This portion is supplied from 166, where the reading "*ari piramar–toḻari–yarkku–akilamelám–toḻudu–póṛṛa–tribhuvanaviriavaran–śeydu*," is corrected as "*ari piramar toḻum–iraivaṛku....................tribhuvanaviraiśvaram–śeydu*"

25 Festivals in *Vaikáśi* and *Ávaṇi* the second and fifth months of the Tamil calendar.

26 *Tirumalai*—the Kailasa peak, Himalayas, the abode of Śiva. Many Śiva temples are euphemistically called *Tiru-malai* on that account.

27 Śiva–"*Vánavar–náyakar*".

28 The great temple of Tanjore, Rájarájéśvaram, built by Rájarája I or the one at Dáráśuram (Rájarájéśvaram) named after Rájaraja II. See K. A. N. Sastri, Cóḻas II, 1 p. 152.

29 "*Dáraṇikol–tiruttádai*".

30 *Rájarája-íśvarattár* may be either Bṛhadíśvara in Tanjore, or Airávatéśvara in Dáráśuram. The latter seems more probable.

31 Kacci = Káñci—Káñcípuram, the capital of Toṇḍaimaṇḍalam. The conquest or re-taking of Káñci is first described in an inscription of the 19th year—A. R. E., 66 of 1892. Káñci was then perhaps under the rule of the Nuḻamba–Virarájéndra Duraiyaráśan. See No. 632 of 1904, dated in the 15th year of this king, from Rámgiri.

Who, in a battle, the ferocity of which was beyond endurance[32], conquered Vaḍukai[33] and made the Véṅgimaṇḍalam his own, and entered the golden city of Uṛaṅgai (?) 'which had a shower of gold'[34].

Who, sent an army, and cut off the nose of the son of *Vaḻudi*,[35] took the Tamil-famed Madurai and bestowed it on Vikkirama Pàṇḍiyan; and when Víra Pàṇḍiyan unable to suffer the disgrace and out of shame raised an army again and marched and opposed him at Neṭṭúr, took his crown[36] and after the battle, caused his (Pàṇḍyàs) young and beautiful queen to enter his *véḷam*;[37]

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32 The text has "*táṅgaḷum-pór*"–corrected as "*táṅgarum-pór*".

33 The Telugu country of which Véṅgi formed a part.

34 The text which is missing here as supplied from P. S. I. 166, reads "*ponmaḻai–pey–turaṅgai–ennum–ponnagar–pukku*". If it is *pon-maḻai–peyta–Uraṅgai*, Prof. Sastri says that "the most natural way of interpreting Kulóttuṅga's claim seems to suppose that he warred with the Kákatiya ruler (Gaṇapati) and entered Warangal, his capital, sometimes called Oraṅgallu (as in Nos. 163, 169 etc., of A. R. E. 1913), a name which is easily Tamilised into Uṛaṅgai. But of such a war ending so favourably for the Cóḷa monarch, we have no indications except the vague statements of the two Pudukkottai records (P. S. I. 163 and 166). No details of this campaign are forthcoming, and the Cóḷa entry into Warangal, if that is the real meaning of these inscriptions, must be held to be a case of fabrication. In the present state of the evidence, we could not even say if there was any basis, in fact, for the tall claims set up on behalf of the Cóḷa monarch in the records of his reign"—Cóḷas II, 1, pp. 141–142. The only justification for this surmise is that this comes close to the mention of the northern campaign.

It may be interpreted as "*pon-maḻai-pey-Tuṛaṅgai*," also. This capture of Turaṅgai (or Uraṅgai ?) may have been an incident of the Páṇḍiyan campaign too. If so the place has to be located in the Páṇḍiya country. Possibly it was Śemponmári in the Ramnad district, or the provincial capital of the Páṇḍiya's–Ponnamarávati in Pudukkottai State near it. '*Pon mári*' is the synonym of *Pon-maḻai*. The adjunct '*Pon-nakar*' is a synonym of Amarávati or Amararpati, the celestial golden city and 'Tuṛaṅgai', probably means '*Turakkam*' or heaven. This interpretation will lead us to identify the city as Ponnamarávati, which was a big city from about the time of the 8th century A. D. (See Śendalai Ins. E. I., XIII, p. 137) and is mentioned in the *Mahávamśa*, the Sinhaleśe Chronicle, as taken by Laṅkápura Daṇḍanáyaka, the Ceylonese general, in the war of the Páṇḍiyan succession of this period where also according to the *Kulóttuṅga Cóḻan Piḷḷaittamiḻ* a battle was fought between Kulóttuṅga and the Páṇḍiya king. A third interpretation would be to take *Uṛaṅgai* as a mislection for 'Uṛandai' which is Uṛaiyúr. This would then refer to the return of the king to the old Cóḷa capital after his northern campaign, before he set out on his southern campaign.

35 Vaḻudi is the title of the Páṇḍiyas. Here it refers to Víra Páṇḍiya. In the 12th century there was a succession dispute between two rival claimants to the Páṇḍiya throne. Kulaśékhara put to death his rival Parákrama and got the throne. Víra Páṇḍiya, the son of Parákrama, with the help of the king of Ceylon defeated Kulasékhara and retrieved the throne. Kulasékhara got the support of the Cóḷas, and hence their interference in the Páṇḍiyan affairs. Kulóttuṅga III, supported Vikrama the son of Kulaśékhara. The details of the Páṇḍiyan campaigns which follow refer to the events of the continued civil war between the rivals Víra and Vikrama and their supporters the Sinhalese and the Cóḷas.

36 The text has '*muḍittalai koṇḍu*' which is generally translated "took his crowned head". This cannot mean that Kulóttuṅga decapitated Víra Páṇḍiya, for he lived after this battle of Neṭṭúr to renew his fight and finally submit to Kulóttuṅga. It can only mean "took away the crown from his head".

37 The text has been corrected and completed by comparison with P. S. I. 166 and S. I. I. III, ii, p. 217. *Véḷam* is the captive camp in the palace for women of high rank. They formed part of the superior servants of the palace establishment.

When the Tennavan[38] who had lost his crown, greatness and fortune, and the Céralan[39] came again and made obeisance and sat down at the foot of his throne; placing his feet on their heads, he granted to them *paḍi* and *muḍi*[40], permitted the Pàṇḍiyar to go, and to the Villavar, whose banner was flying[41], granted a fortune the like of which no other king could possess.[42]

Who, cut off the thumb of Víra Kéraḷan[43] in battle, and, on his making obeisance when brought captive, was pleased to proclaim to all the world that he was by royal pleasure permitted to live in happiness as a free-man and gave him presents and a royal feast; and to the Pàṇḍiyar who bore the glorious name of Pati–kula–pati(?)[44] gave enormous wealth, royal robes and ornaments set with jewels;[45]

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[38] Tennavan is a title of the Páṇḍiya, here Víra Páṅḍiya.

[39] Céralan—perhaps the Céra king of Vénáḍu. According to Prof. K. A. N. Sastri (Cóḷas II—I, p 129) " After the defeat at Neṭṭúr, Víra Páṇḍiya apparently sought refuge at Quilon (Kollam) with the Kéraḷa ruler of Vénáḍ; but the latter had no desire to harbour his dangerous guest for long and they both made up their minds to surrender themselves to Kulóttuṅga and put a stop to further fighting ". Kulóttuṅga, as a diplomat, seems to have treated them well, himself anxious to avoid further war.

[40] *paḍivaḻaṅgi, muḍivaḻaṅgi,—Paḍi* and *Muḍi* may mean 'territory and crown', or as is more possible in this context, 'rank and wealth.'

[41] The text reads '*Koḍi-vaḻaṅgum-villavarkku*'. The translation 'whose banner was flying' is adopted, since it denotes that the Cera king was still ruling, either as a Cóḷa subordinate, or independently. This term is used probably to contrast his position with that of his companion who is described as "*tiru-viḻanda*"—one who had lost his greatness, rank and title. '*Koḍivaḻaṅgum*' may also mean, one who can marshal (*vaḻaṅgu*-despatch, distribute) a large army called *Koḍi*. *Koḍi* is a unit consisting of 64 *akkuróṇi*, where each *akkuróṇi* includes corps of the four divisions, *viz.* chariot, elephant, horse and foot. Prof. Sastri (Cóḷas II, 1, p. 124 and note 76) translates this as " on whose flag was seen the bow ", and says that *vaḻaṅgudal* according to the *Tamiḻccol-akarádi* means *ulávudal.* Hultzsch translates this as " the Villavan who (formerly) distributed crores", taking *koḍi* to be *kóḍi* (S. I. I. III, ii, referred to above).

[42] *koṟṟavar-pérát* (or *péráda*)*-tiruvaḻaṅgi*; the same reading as in S. I. I. III, ii, p. 217. But 166 has " *koṟṟavar-vérákat-tiruvaḻaṅgi*" which is evidently a mistake.

[43] Probably the contemporary Céra of the Koṅgu country, who perhaps espoused the cause of Víra Páṇḍiya. Such names are found commonly in the inscriptions of the Koṅgu country, for instance those from Palni. Two records from Tirukkaḍaiyúr (254 of 1925 and 42 of 1906) seem to suggest some connection with the Páṇḍiyas. The corresponding portion has "*Mínavanám-Vírakéraḷan: ve(nai) koṇḍu-viral-tarittu-tan-aḍimai-pukudalál-parikala-pariccinna-nalgi*" whereas S. I. I. III, No. 88, l. 6, has :—"*parikalattil-amudaḷittu*". The passage maybe translated as—"to the Mínavan (Páṇḍiya) Víra Kéraḷa, whom he had put to flight in battle, whose finger he had cut off, and who afterwards surrendered, (the Cóḷa king) gave a share from the royal plate by his side, and royal honours". P. S. I. 163, had probably "*vinai-koṇḍu*" which is "corrected as "*ivanaikkoṇḍu,* etc" in the foot-note, and P. S. I. 166 reads "*ivanai-koṇḍu*", whereas S. I. I. III, ii, 88, (66 of 1892) has "*venaikoṇḍu*" corrected by Hultzsch as "*venai-kaṇḍu*" (meaning 'saw him turn back'). In these three inscriptions these words come after "*viral tarittu*" (cut off the thumb) while in the Tirukkaḍaiyúr inscriptions they come before "*viraltarittu.*" The words "*tan-adimai-pukudalál*" (meaning on his surrendering himself as a slave) are omitted in the Srirangam (S. I. I. III, ii, 88–66 of 1892) and the Pudukkottai records (P. S. I. 163 and 166.) See also Prof. Sastri, Cóḷas II, ii, pp. 122–24, ff. 73 and 74.

[44] Supplied from P. S. I. 166. A. R. E. 66 of 1892 (S. I. I. III, ii, No. 88, p. 217) has '*paruti-kula-pati*' meaning the lord of the Solar race. This curious title borne by the Páṇḍiya who traditionally claim to belong to the Lunar race, was perhaps borne by this Páṇḍiya, in honour of his Cóḷa overlord. Or it is a mistake for *mati-kula-pati* the lord of the lunar race. It is not clear who this Páṇḍiya was.

[45] "*iru-nidiyum-pariccattamum-ilaṅgu-maṇikkalanu-nalki*" as corrected and completed from P. S. I. 166. *Irunidi* means both kinds of riches—*śaṅganidi* and *padumanidi* traditionally mentioned as the possession of Kubéra, the God of wealth. *Pariccaṭṭam* (modern–*parivaṭṭam*) here means 'regal robes'. *Ilaṅgu-maṇik-kalan* means 'ornaments with precious stones'.

Who was pleased to destroy Íḻamaṇḍalam,[46] and to whom the king of Áḻimaṇḍalam[47] paid obeisance.

Who, fought and destroyed the Púḻiyar,[48] ruined Koṅgu[49] and entered the capital, where the kings paid obeisance to him and hailed him as Cóḻa-Kéraḷan, the Lord of Karuvúr[50], and put on the *visaiyamámuḍi.*[51]

Who, in order to crown himself with the *víramuḍi*[52] also, started forthwith on a campaign and fought against all the forces of the Péràmalaiyappaḍai[53] till they were completely annihilated, approached and destroyed the forest-defences[54], battered down the line of hill fortifications[55], besieged and overpowered Maṭṭiyúr and Kaḻikkóṭṭai and pillaged them in the course of the battle[56] and to the joy of hordes of blood-thirsty demons annihilated

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[46] Íḻamaṇḍalam–Ceylon. The claim that Kulóttuṅga III conquered Ceylon, and placed his foot on the head of the Sinhalese king, made in many of his records, seems to be a figurative way of saying that he routed the Ceylonese forces sent by their king to help Víra Páṇḍiya on the mainland. See Prof. Sastri Cóḻas .II, i, p. 130.

[47] Áḻimaṇḍalam—*lit.* the country in the seas. This is perhaps a variation of Íḻamaṇḍalam and is used to avoid repetition. Can it refer to Rámésvaram, which seems to have then been in the possession of the Ceylonese King Nissaṅka Malla, who in his numerous inscriptions, claims to have led three expeditions into the Páṇḍiya country, renovated the temple at Rámésvaram which he named Nissaṅkamallésvaram and where he had a seat from which he witnessed theatrical performances ?

[48] Probably *Púḻiyar* is correct as Mr. S. R. Balasubrahmanyan suggests (J. O. R. XIII, pp. 1, 42). This will mean the Lord of Púḻináḍu, one of the twelve regions of the Tamil country where a vulgar Tamil dialect was spoken (Koḍuntamiḻ). Púḻiyan is given as a title to the Céra in the work *Divákaram*; while Śekkiḻár in his *Puráṇam (páyiram 6)* seems to denote a Páṇḍiya by that name. Púḻi seems to be also the Tamil synonym of Púdi or Bhuti, the title of the Irukkuvéḷs. The text here has "*Púḻiyúr*" which may be modern Pugalur near Karur, whereas P. S. I. 166 has "*Púḻiyar*".

[49] Koṅgu—the country of the Koṅgu Céras.

[50] Cóḻa Keraḷan,—"the Cóḻa Lord of the Keraḷa country" was the title assumed after the conquest. Karuvúr, the modern Karúr in Trichinopoly district was its capital. The text here has "*Karuvúrar–Cóḻakéraḷan enṟu*" etc., while P. S. I. 166 has "*uḻḻil—Cóḻakéraḷan enṟu.*" Apparently Karuvúr and Uḻḻil are synonyms. A famous festival at Karuvúr in the Koṅgu country was called in early Śaṅgam works '*uḻḻi-viḻavu*', the festival of *uḻḻi* or *uḻḻil* (Ahanánúru–368). See foot-note under P. S. I. 166.

[51] *Vijayamámuḍi*—the great crown of victory.

[52] *Víramuḍi*—the crown of heroes.

[53] The text has "*uḍan-perámalayappadai-vitta..............páyappaḍai-yellám-paḍapporudu*". Pérámalayappaḍai may mean the forces of Perámalai or Peránmalai, the modern Piránmalai. It is possible that the route of the Cóḻa army marching from Uṟaiyúr, or Karuvúr after the Koṅgu compaign, passed through this region to Madura. In the earlier Páṇḍiyan campaign, the possibility that Ponnamarávati was attacked has been mentioned. See foot-note No. 34.

[54] *Káṭṭaraṇkaḷaṭṭi.*

[55] Read "*Kóṭṭu–malaik–kulam–iḍittu*".

[56] The text has "*Maṭṭiyúrum–Kaḻikkoṭṭaiyum vaḷaiṅdaṟuttu–kaḷamáḍi*". Maṭṭiyúr is mentioned in inscriptions in the Tirumayam taluk. P. S. I. 244 and 361 from Tirukkaḷambúr, mention Maṭṭiyúr, and a land measure called *Maṭṭiyúr–nila–aḷavukól.* P. S. I. 393 from Viráchilai mentions Maṭṭiyúr otherwise called Nṛpaśékhara Chaturvédimaṅgalam situated in Kéraḷasiṅgavaḷanáḍu. A. R. E. 151 of 1903 from Piránmalai, the text of which is published as No. 439 in S. I. I. Vol. VIII (l. 15 on p. 230), mentions a tank called Maṭṭiyúrkuḷam as the northern boundary of Tipparájapuram. Thus it is to be located in the neighbourhood of Piránmalai, in the Ramnad district, on the route to Madura. Kaḻikkóṭṭai is difficult to locate, it must have been a fort in the same neighbourhood perhaps the modern Kaliyapúr, the 'Kálidurga' mentioned in the Udayéndiram plates.

the defenders by a stampede of tall tuskers[57] ....[58] and at........kuḍi,[59] destroyed the fortifications of the strong fort, while the lines of the beaten army stood bewildered, the enemy commanders were besieged in their citadel, captured, and secured by ropes to tall male elephants, and made to march, shaking in every limb and accompained by their women:[60]

Who fought at Veṇṇil[61], where the enemy warriors of the front line were steeped in a river of blood, and the commanders of the forefront suffered disfigurement of their faces by having their noses cut off, reduced the combined strength of the Maṛappaḍai and the Ēḻakappaḍai[62] and took them captive, and having wreaked vengeance on them[63]................[64] destroyed Śénagar[65] and cut off the garland of portia flowers worn by its defenders.[66]

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57 "*neṭṭalakaik–kulamáḍa–neḍuṅgaliṛṛál–amarndu*".

58 Portions missing in both the texts.

59 Probably the name of a place, the first half of the name is lost. The text should read "......... *kuḍiyil–kaḍiyaraṇaip–porpa–appaḍiyaip–poḍiyákki*".

60 "*aḍiyuṇda–paḍaittakai–virai–virudar–évari–vaḻaiyuṇḍu–pidiyuṇḍu–pulamáḍa–neḍuṅgaḻiṛṛál–kaṭṭu–uṇḍu–pédaikaḻ–uḍan–póka*" "*neḍuṅgaḻiṛṛál kaṭṭuṇḍu*" is supplied from P. S. I. 166. *Évari* is translated as citadel or headquarters.

61 "*Veṇṇil–koḍi–paḍai–virar–puṇṇiril–pukka–mun–tákkiya–pórváyil – irunda–tár–virudar–múk-kiḻandu–mukamaḻiya*". 'Veṇṇil' is taken to be the name of the battlefield. If it is "*veṇṇila (k)–koḍi*" it will mean the warriors who bore the banner of the white moon. This seems to have belonged to the Céras as seen from P. S. I. 674. "*minnum–kaḻal–piṛaiyón–viṛkoḍiyum*"; "*tár–virudar*" = commanders of the front line.

62 *maṛappaḍi–yuḍan–éḻakappaḍai–śiṛaippaṭṭu–viḻat–taḍindu*" is found in both P. S. I. 163 and 166, while another text from Chidambaram (S. I. I. III, ii, No. 86) has *eḻakam-paḍa–maṛappaḍai paḍa*. *Maṛappaḍai* is the Maṛava army. The Maṛavars were a warrior race from time immemorial and the scene of the present campaign was laid in the Maṛava country on the borders of the Cóḻa and Paṇḍiya countries. Ēḻakam as seen from the above is clearly the name of a place, and Ēḻakappaḍai, the army from that place. In the inscriptions of the time of Rájádhirája II (A.R.E. 465 of 1905 and 261 of 1925), these armies, whose commanders were loyal to the Cóḻa throne, are said to have been driven north of the river Veḷḷáṛu, in the Pudukkoṭṭai State, which divided the Cóḻa and Paṇḍiya countries, by the invading army of Parákramabáhu of Ceylon (See Cóḻas II, i, pp. 105). The Chidambaram inscriptions quoted above mention that these two armies along with the Ceylonese army, fought under Víra Páṇḍiya in the earlier Páṇḍiyan wars, and were defeated by Kulóttuṅga III. In the present inscription these two armies are again found opposing Kulóttuṅga III in his third campaign against the Páṇḍiyas. Prof. Sastri (Cóḻas III, ii, 105 f. n. 17 and 126) says that Ēḻakam is perhaps identical with Ēḍakam in the Madura taluk. But P. S. I. 450 mentions a place called Ēḻakaccakravarti–perunderu, otherwise called Víra Páṇḍiyapuram, as situated in Kiḻ–kuṇḍáṛu or East Kuṇḍáṛu. 587-A of 1902 of the Madras epigraphical collections (S. I. I. VIII, No. 183, p. 90 ll. 7 and 8) mentions Kaḻanivásal in Víra Páṇḍiyapuram, otherwise called Ēḻakapperunderu. P. S. I. 990 refers to the temple Ēḻakapperumáḷ-viṇṇagaram. Thus Ēḻakam has to be located in Kaḻanivásal which is near the modern Káraikkuḍi. The army was probably composed of Vallambars, another warrior clan of the locality.

63 "*tánadai–marañ–cándu*"

64 "*uṇaya-turandu* etc."–meaning not clear.

65 *Śénagar*—Śevalúr or Śevúr in this area ?.

66 '*Káñci-taṛittu*'–Portia (*Káñci*) flowers worn as garlands by warriors defending a fortress. This expression is missing in P. S. I. 166.

Who, after surrounding the outer ramparts of Ten-Madurai with the long lines of his ocean-like army,[67] fought and made the great Vaḻudiyar[68], his rightful heirs, who had not even reached the age of discrimination,[69] and his close relatives flee in different directions, their only companion being misery which was beyond endurance[70]; entered the great city of Ten-Madurai,[71] destroyed every thing on his way and reduced everything to dust, had the *kúḍa-maṇḍapam* of the Vaḻudiyar[72] ploughed with asses yoked to the ploughs and sowed the seeds of wild grass, wild millet, and white madder,[73] .... [74]

Who became renowned thereafter by assuming the title of Cóḻa-Pàṇḍiyan, the destroyer of strife and misery in the wide world which is supported by the eight must elephants,[75] crowned himself with the crown of heroes in the camp of his army,[76] adopted the name of Tribhuvanavírar and put on the Cóḻa crown of great renown[77], wore the great anklet of victory, raised aloft his famous banner of victory, when his banner of royal bounty was unfurled in all the eight directions, driving away famine and strife which were the enemies of the country,[78] captured the great city of Madurai,[79] prostrated himself before and worshipped the *Śeḻuñjuḍar* who wore in his matted locks the Ganges and honeyed flowers of the cassia and who abides in Tiruvàlavày[80], and on that occasion gave Him a gift of various kinds of necklaces, prostrating himself at the raised foot of the

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[67] *Tenmaduraip – puṛamaduḷait–tan – neḍumpaḍaikkaḍal – vaḷaiyap–peru – vaḻudiyarum – tam—vivaramaṛṛa – táyarum – pérurimaiyum–poru – varu– tuyar–tuṇaiyáka–véṛu–véṛu – śuram paḍara–ten-maduraippati puka*, etc.

[68] *Vaḻudiyar*—Páṇḍiya King.

[69] *vivaramaṛṛa–táyarum.*

[70] *poruvaru–tuyar–tuṇaiyáka–véṛu–véṛu–suram–paḍara.*

[71] Ten-Madurai—Lit. South Madurai,–Madura city, the capital of the Páṇḍiyas, called so in order to distinguish it from the famous city Mathura, (Muttra) of the north, some times called Vaḍa-Madurai.

[72] *Vaḻudaiyar–tam–kúḍa–maṇḍapam*–the audience or Darbar hall of the Páṇḍya (Vaḻudi) adorned with towers.

[73] *Kaḻudai yériḍa–uḻudu–pudaḻ* (for *pudal*) *kadir–viḷaiya–kavaḍi–viccu–irudi.* For this practice of celebrating the victory by ploughing the enemy's palace with donkeys yoked to the ploughs and sowing wild millet and other seeds, see Kaliṅgattupparaṇi, 15; and studies in Tamil Litt. and History; Dikshitar, p. 252.

[74] There is some confusion here in the two texts, 163 and 166. Perhaps "*típpadam–kaṇḍu–keṭṭu*..........." (burnt by fire and destroyed) is the beginning of this line.

[75] *Madakkaḷiṛu–óreṭṭum–eḻu–ulakam–iḍar–tíra–Cóḻa–Páṇḍiyan–enṛu–śiṛakka*, etc. The reference is to the old myth *viz.*, that the earth is supported by eight elephants of the eight quarters.

[76] "*tan-paḍaṅkár–vírar–muḍi–punaindu*" supplied from P. S. I. 166.

[77] *Tribhuvanavírar–enṛu–iru–nalam–Cóḻamuḍi–śuḍi.*

[78] *ikal–amar–kaḻal–kaṭṭi–pukaḻ–vírakkoḍi–yeḍuttu – tiyákakkoḍi – tiśai-yeṭṭilum–éka – kali – pakai–tuṛakka.*

[79] '*Má-maduraiyai–valaṅkoṇḍu*'—'*valaṅkoḷtal*' to capture after victory—perhaps ceremonial entry.

[80] This is a poetic description of Śiva who is called *Śeḻuñjuḍar*. *Vár* means 'Gaṅga.' *Konṛai* is the flower of cassia, sacred to Śiva. 'Tiruválavȧ́y' is the religious name of Madura and its shrine. The full line reads "*tiruválaváý-uṛaiyum–tén–malark–konṛai–vár–śaḍaic–ceḻuñjudarait–toḻudu–iṛaiñji*".

Poruvili,[81] was pleased to give to Him, the golden jewel of *Indra*, and the ornament that was set with well cut stones.

Who re-established the Pàṇḍimaṇḍalam[82] conquered from the Vaḻudaiyar[83] who wore the garland of fragrant flowers on to which bees swarmed, under the new name of Cóḻà-Pàṇḍimaṇḍalam, to be so known thereafter in all the seven worlds and having had to re-name the city of Madurai on the fertile waters of the Vaikai[84], after abolishing the old name of Madurai, was pleased to give it the new name of Muḍikoṇḍacóḻapuram[85], inscribed on the *maṇḍapam*[86] of the Vaḻudiar of the great army[87] his name as Céra-Pàṇḍiyan-tàmbiràn,[88] ordered that the Pàṇḍiyan should thereafter cease to be called by the name Pàṇḍiyan, and conferred the title of Pàṇḍiyan on the Pàṇan[89] who sang in praise of the prowess of his armies that conquered Madurai, to the discomfiture of the Tennavan who commanded a great and powerful army.[90]

Who, in celebration of his victories, strung up his mighty bow and went out hunting, enjoyed himself sporting in water, mounting on rogue elephants in rut decorated whith golden frontlets and bringing them under control, riding on fiery steeds and breaking them in while swarming bees hummed on his garland of sweet flowers and basil[91]..

Who, while staying in Tiruvàlavày sacred to the *Aran*[92] constructed in his glorious name a wide street for His procession, instituted a festival,[93] and conducted a grand procession for the *Śokkar*, who wielded the great mountain as his bow and destroyed the three celestial cities, and prostrated himself before Him on the processional street[94], so covered the shrine of Tiruvàlavày

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[81] *Óṅgiya–poruvilik–kaḻal–iraiñja–indiranadu–poṛpaḍiyum – iḷaṛṛina – kaṛpaḍiyum – koḍuttaṛuḷi. Poruvili* = Śiva, 'the unequalled,' in this context means Śiva as dancer or Naṭarája, in the Madura temple. Madura is called the Veḷḷiyambalam or the silver dance hall of Śiva as opposed to Chidambaram, which is called Ponnambalam or golden dance hall of Śiva. The famous garland of Indra was one of the crown jewels of the Páṇḍiya kings. See Rájéndra I, inscriptions.

[82] The Páṇḍiya country.

[83] The Páṇḍiya king.

[84] read "*mallal-vaikai–madurai*".

[85] Muḍikoṇḍacóḻapuram–the city of the Cóḷa who captured the crown of the Páṇḍiya.

[86] Darbar hall.

[87] "*tár-vaḻudi*"—*tár* = lines of an army or vanguard of an army.

[88] Céra-Páṇḍiyan-tambirán = the overlord of the Céra and Páṇḍiya.

[89] Páṇars were the professional singers or bards who visited the courts of kings or accompanied them on their campaigns and sang in praise of them.

[90] "*ván–neḍum–paḍait–tennavan*". Tennavan is the title of the Páṇḍiyas.

[91] Read "*veñ–cilai–váṅgi–véṭṭu–nírpaḍindáḍi–óḍai–madakaḷiṛéṛi–yáḍal–vam – pari–naḍavi –tan–tuḷavamalar–máḷaiyil–vaṇḍaraṛṛa–śeṇḍáḍi*". *Veñcilai* = mighty bow; *oḍai* ornamental frontal plate for the elephant; *vem-pari*—mighty horse, or unbroken colt; *śeṇḍáḍudal* = breaking and exercising a horse for a race.

[92] *Aran–tiruválaváy;* Aran (Skt. Haran) = Śiva; Tiruválaváy is the name of Madura.

[93] Read "*aran-tiruválaváyil–amarndu–avarkku–tan–pérál–śiranda-perum-tiruvídiyum-tirunáḷum; kaṇḍaruḷi.*

[94] Read "*poruppu–neḍuñ–cilaiyán–muppuram–eṛitta–Śokkaṛku-tiruppavani–kaṇḍaruḷi–tiruvídi–yiṛ–śévittu*". The allusion is to the destruction of *Tripura* (three celestial cities) by Śiva for which purpose he converted the mountain *Méru* (Himalayas) into a bow. He destroyed the city finally by his smile. *Poruppu* = mountain, here Méru; *neḍuñcilai* the great bow; *muppuram* = Tripura; *Śokkar* = the golden God, the name of Śiva in the Madura temple.

in Ten-Madurai with gold that it might well be called a hill of gold,[95] gave with pleasure all the shining gold levied as tribute from the Cóḷa-Pàṇḍiyanmaṇḍalam, which was fertilised by the floods of the Vaikai river, and the *iṛaiyili* lands therein[96] to the *Paiṅgiḷi* who wore the *páḍakam* on her ankles, and was witnessing with ectasy the divine dance staged by the *Ambalavāṇar* in the city of Puliyúr[97], to the *Vánavar* in Tiruvàrúr temple surrounded by the golden enclosure, to Him who took his abode in Tribhuvaníśvaram and to the *Śeḷuñjuḍar*—the *Aran* of Tiruvàlavày who wears the honeyed blossoms on his matted locks,[98] and established *agarams* for the Brahmins well versed in all the hymns of the *Védas.*[99]

Who, caused pillars of victory to be planted in all the directions commemorating his far-reaching conquests[100], and caused them to be inscribed in clear language throughout the whole country from Ceñjéṛkuvikkunṛu to Madurai;[101] and when the Vaḷudi prostrated himself headlong at his feet crying "I surrender and am at your mercy and your duty is to grant me shelter.." restored to him his city, his anklet, parasol, citadel, horses, flagged chariot, elephant, pearls, the Vaikai country..

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[95] Read "*ten-maduraít-tiruválaváy-pon-malai-yenbap-pon-méyndu*". Ten-Madurai—Madurai of the south.

[96] Read "*tiṛai (śiṛai)-koṇḍa-punal-vaikaic-Cóḷa (Céra) Páṇḍiyan-maṇḍalattu-iṛai-koṇḍa-paśumponnum-iṛaiyiliyum.*" The words within brackets are the readings in P. S. I. 166. *Śiṛai-koṇḍa* seems to be the better reading. "Cóḷa Páṇḍiyan maṇḍalam", the new name given to the Páṇḍiya country after the conquest, must be the correct reading. "Céra–Páṇḍiyan maṇḍalam", means the Céra and Páṇḍiya countries. *Iṛaiyili* = lands given tax-free.

[97] Read "*eyiṛ-puliyúr (aḍiyúr)-áḍum-ambalavaṇár-kuḍi-váynda-tirunaḍaṅ-kaṇḍaruḷum-páḍa-kakkár-páiṅgiḷikkum.* Paiṅgiḷi = *lit.* young body, here, Parvati as Śivakami, the consort of Natarája. Ambalavāṇar is the name of Natarája, the Lord of the dance hall or Sabhápati. Puliyúr is another name for Chidambaram. The alternative reading Áḍiyúr in P. S. I. 166 meaning "the place of the dancer" is not common.

[98] *paimpon-madiḷ-Tiruvárúr-Vánvarkkum-Tribhuvaniśvaram-pukundavarkkum-ténviri-sadait-Tiruvalaváy-(Aran)-Śeḷuñjuḍaṛkum-koḍúttaruḷi*". Vánavar = the supreme God, Śiva. Tiruvárúr is the famous Śiva shrine in the Tanjore district, held sacred by the Cóḷa kings, with which the legend of Manuccóḷan is associated. Tribhuvaníśvaram is the temple at Tribhuvanam built by this king. Tiruválaváy is Madura.

[99] Read "*mandira-maṛai-muḷuduṇarnda-andaṇarkku-akaram-éṛṛi*". *Mandiram* = hymns; *maṛai* = Védas; *andaṇar* = Brahmins; *agaram* = short for *agrahāram*, colonies for Brahmins.

[100] Read "*eḷudu-venṛi-śeyattambam-ettiśaiyilum-naḍuvittu*". *Śeyattambam* = Jayasthambam—pillar of Victory.

[101] The translation here is tentative. The line as reconstructed from P. S. I 163 and 166, reads "*vaḷuvil-śeñjéṛkuvikkunṛu-piḍaṅgáka-madurai-yaḍaṅgavum-pori(p)pittu*". Señjéṛkuvikkunṛu seems to be the name of a hill. Perhaps it is Śeñjiyar kuvikkunṛu, the hill at Gingee with a fort on it. The earliest mention of the hill fort of Gingee is found in an inscription of Vikrama Cóla (1120—63) dated in his 10th year (A. R. E. 159 of 1930) and a Káḍavá feudatory calls himself the Lord of the Śeñjiyar of the strong embattled fortress. See Prof. Sastri, Cólas II, i, p. 69 and note. A. R. E. 163 of 1930 dated in 23rd year and 487 of 1921 dated in the 35th year, of Kulóttuṅga III, also refer to Śeñji. *Kuvikkunṛu* means a hill with mud walls (*kuvi*). Probably it had a fort with mud walls as many other early forts had. This is in Chingleput district, the old Toṇḍaimaṇḍalam against which Kulóttuṅga led an expedition.

his ancient city..
and everything that he seized...[102]

Who, while the authority of his discus was prevailing in all the eight directions, and his fame was spreading everywhere, was seated enthroned gracefully with Bhuvanimuḻududaiyàḷ, his queen, on the brilliant golden throne of victory:[103]

The royal order of Kónérinmaikoṇḍàn[104] issued to those who hold the offices of *Dévakanmi* and *Śri Máhéśvarakkaṇkáṇi*, and to the *Śri Káryañceyván*[105] in the temple of the Lord who abides in the Kulóttuṇga Cóḷiśvaram (in Śikarainallúr of Kunṛusúḷnàḍu)[106] in Kaḍalaḍaiyàdilaṅgai-koṇḍa-cóḷà-vaḷa-nàḍu..
(whereas an endowment has to be made) for the provision of the requirements for the daily service[107] of this God..
We are hereby pleased to order that four *vélis* of land in..........................
shall from this thirty-first year of Our reign, be declared *dévadana iṛaiyili*[108] including exemption from *antaráyam* and *páṭṭam*[109] and to direct the *Varikkúṛuśeyvár*[110] to enter them so in the register.[111]

Directing that, from this thirty-first year, these lands registered as *dévadana iṛaiyili*, including remission of *antaráyam* and *páṭṭam*, assigned to the ownership of this God, should continue to form the endowment for the provision of the various items of temple service, I, Mínavan Múvénda-véḷàn[112], the *tirumandira-olai*[113], wrote and issued this order.

In witness whereof this is the signature of Villavaràyan; this is the signature of..............ṇàdaràśan; this is the signature of Śittaràyan; this is the signature of.....................Kaḷaràyan; this is the signature of Toṇḍaimàn; this is the signature of.....................màràyan.[114]"

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102 The lines here are damaged in both the inscriptions and may be partially restored as follows:—
" *avan-aḍi-niḻaṛ-kiḻ-abaiyam-ini-añjal-ena-p...du-kaḍan-enṛu-aḍi-neḍu...vaḻudikkum-pati-taḍaiyum-támaraiyum-kóśaraṇum-vempariyum-koḍittérum-kuñjaramum-vaikainàḍum-paḻampatiyum ivaṛku-(koḍuttaruli)?*...

103 Read "*tikkeṭṭum-ellai-téḍum-śakkaram-éṛa-pukaḻ-úláva-śem pon-virasimhásanattu-Buvani-muḻuḍuḍaiyáḷóḍum-viṛṛirundaruḷiya*". *Virasiṅgátanam* = *Virasimhásanam*: the throne of victory.

104 *Kónérinmai koṇḍán* "one who attained unrivalled kingship", is the title by which the king is referred to in royal orders.

105 *Dévakanmi* = trusteeship; *Máhéśvarakkankáṇi*, the congregation of Máhéśvaras or Śaiva devotees who supervise temple affairs; *Śri Káryañceyván*, the temple priest.

106 Supplied from P. S. I. 499 and 500.

107 *Nimandaṅgaḷ*.

108 *Dévadána iṛaiyili* is one class of eleemosynary tenure, signifying lands in the possession of a temple, which was a gift enjoying exemption from royal tax (*iṛai*).

109 *Antaráyam, páṭṭam* are taxes levied by the local body.

110 *Varikkúṛuśeyvár*—those who apportion taxes. Revenue settlement officers.

111 *Kaṇakku*.

112 *Múvéndavéḷán* is the title assumed by high administrative officers.

113 *Tirumandira-ólai*—lit. the person in the royal house-hold who commits to writing on palm leaf (*ólai*) the oral orders of the king. Royal secretary.

114 The other persons who attested the document were other officers of the king's secretariat.

Inscription No. 164.

Place :—Kuḷattúr Taluk—Nàrttàmalai—Tirumalaikkaḍambar temple—on the rock forming the north wall of the temple.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Tribhuvanavíra Dévar 'who after taking Madurai, the crowned head of the Pàṇḍiyan, Kàñci and Vañci was pleased to celebrate the *vìrábiṣékham*'—Parakésari Kulóttúṅga III, 1178–1223 A. D.

Date :—Thirty-first year of the King, corresponding to 1208–09 A. D.

Language and Script :—Tamil, 13 lines, defaced in part.

Translation :—

"Hail! Prosperity! In the 31st year of Tribhuvanaccakravartikaḷ Śri Tribhuvanavíra Dévar, who after taking Madurai, the crowned head of the Pàṇḍiyan, Kàñci[1] and Vañci[2] was pleased to celebrate the *vìrábhiṣekham*[3] :

We, the *Śivabráhmaṇar*[4], serving in the sanctum of the temple[5] of the *Náyanár* of Teluṅgakulakàlapuram[6], hereby agreed that we shall maintain the endowment providing for the supply of two *naḻis*[7] of rice as a daily provision for service and offerings to the *Tiruppaḷḷiyarai-nácciyár*[8] ....

Having received the five *Kaḻañjus* of gold from Maṇamàna(?) Maṅgaiyarkkaraśi, we shall also maintain, throughout the year, the supply of two *náḻis* of rice for offerings to this *Náyanár* for so long as the moon and sun endure ....

May this be under the protection of Mahéśvaras."

Inscription No. 165.

Place :—Kuḷattúr Taluk—Parambúr—Cóḷiśvara temple—on the south wall (west of entrance) of the shrine.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Tribhuvanavíra Dévar—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Thirty-second year of the king, corresponding to 1209–10 A. D.

Language and Script :—Tamil—8 lines—defaced.

Translation :—

"Hail! Prosperity! In the 32nd year of Tribhuvanaccakravartikaḷ Śri Tribhuvanavíra Dévar:

Whereas, we, the *úróm*[1] constituting the *úr*[2] of Parambaiyúr, in Kunṛuśúḷ nàḍu of Kaḍalaḍaiyàdilaṅgaikoṇḍacóḷa-vaḷanàḍu, decided to sell to the *Náyanár* who abides in Cóḷakóḷiśvaram, as the Lord of this village,

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[1] Káñci—Káñcipuram. Very few inscriptions mention the capture of Káñci. Generally Madurai, Iḻam (Ceylon) and Karuvúr are referred to.

[2] Vañci – Karuvúr, the Céra capital.

[3] *Virábhiṣékham*—anointment as hero.

[4] Brahmins who are priests in a Śiva temple.

[5] *Tiruvuṇṇáḻikai*.

[6] Teluṅgakulakálapuram was the old name of Nárttámalai.

[7] *Naḻi*—a grain measure.

[8] The goddess of the bed-chamber.

[1] *Úróm*—members of the village assembly.

[2] *Úr*—the village assembly.

a plot[3] of wet-land adjoining the tank[4] and the nursery[5] nearby, both measuring two *más*, the uncultivated lands and dry-lands surrounding this wet-land on the west and north, all in Kaṛkuḍi, a *Kuḍikkáḍu*[6] of this village, the price that we agreed upon is one thousand eight-hundred *Káśu* in good current money.[7] Having received these thousand and eight-hundred *Káśu*, and having sold these two *más* of wet-land, and the dry-land surrounding them on the west and north, we, the *uróm* constituting the *úr* had this conveyance inscribed on stone.

May this be under the protection of all Màhéśvaras."

Inscription No. 166.

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—Śikhànàthasvàmi temple— on the south wall of the second *prákáram.*

Dynasty and King:—Coḷa—Tribhuvanaccakravartikaḷ Tribhuvanavíra Dévar also called Kó-Parakésaripanmar 'who after taking Madurai, Īḻam, Karuvúr and the crowned head of the Pàṇḍiyan was pleased to celebrate the *vijayábhiṣékham* and *virábhiṣékham*'—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Begins with the *praśasti** of the King commencing with the words *puyalváyttu* etc.

Date :—Thirty-fourth year of the King, corresponding to 1211–12 A. D.

Language and Script :—Tamil—15 sections of long lines.

Translation :—

"Hail! Prosperity! 34th year of Tribhuvanaccakravartikaḷ Śri Tribhuvanavíra Dévar[1] who, after taking Madurai,[2] Īḻam,[3] Karuvúr[4] and the crowned head of the Pàṇḍiyan[5] was pleased to celebrate the *vijayábhiṣékham*[6] and the *virábhiṣékham*[7]:

Who put on the crown of the line of the sun,[8] while the rains were abundant[9] and the land was increasing in fertility, while the authority of the tiger,[10] the discus,[11] the code of Manu which enjoined righteous

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3 *Varavai.*

4 Read perhaps—*Kuḷappaṛṛu nilam* or *Kuḷapparappu nilam* or *Kuḷappaḍinír nilam.*

5 *Paṛikál*—nursery or seed bed.

6 *Kuḍikkaḍu*— tenents' holdings.

7 *Anṛáḍu-naṛkáśu.*

* See P. S. I. 163, note on *praśasti.* This inscription is more complete than P. S. I. 163.

1 This title of Kulóttuṅga III is used in inscriptions dating from his 30th year onwards.

2 Madura—the Páṇḍiyan capital.

3 Ceylon.

4 Karuvúr–Karúr, the Céra capital.

5 Perhaps this means that he captured the Páṇḍiyan crown.

6 Anointment as victor.

7 Anointment as hero.

8 *Kadiravan-kula-muḍi-súḍi.* The solar race to which the Cóḷas belong.

9 *Puyal-váytu-maṉ-vaḷara*, etc. See note 9 of Inscription 163. The text has '*puyal-váḻttu-maṇa-váḷar; puyal-váḻttu* may be translated as 'while the planet Venus (Śukran) was benign in its influence'.

10 The reading is *puli-yánaiyum-cakaram-śeyalaṇaitta-manu-núlum-tiśai-naḍappa.* *Puli* is the tiger ensign of the Cóḷas. See note 10 of Inscription 163.

11 *Cakaram*–the wheel of law, the symbol of authority.

conduct[12] prevailed in all the directions;[13] and in order that *Koṟṟavai*[14] and *Tiru*[15] might abide in all glory, and the cruel *Kali*[16]–age perish, and his benign white parasol might canopy the earth over a long period of prosperity[17] :

Who, covered with pure gold the great dance hall in front of the *Iṟaivar*, who was worshipped by all the worlds,[18] instituted the *Cittirai* festival[19] and covered with bright gold the *tirugópuram*[20] of the *Iṟaivi*,[21] built the Tribhuvanaviríśvaram[22] for the *Iṟaivar*, who was adored by *Ari*[23] and *Piramar*[24] so that the whole world may worship and praise Him, instituted the holy *Vaikáśi* and *Ávaṇi* festivals[25] of enduring greatness with all the abundant wealth that filled...........yúr ; having created a beautiful temple which was as if it were the *tirumalai*[26], the very abode wherein the Lord of the Celestials,[27] who blessed all humanity, was pleased to reside; was pleased to cover with gold of ornamental work the Ràjaràja-Íśvaram[28], to the glory of its creator, his great ancester, who was snatched away by the Lord of death,[29] and the God who abides therein :[30]

Who, leading matchless elephants and performing wonderful deeds of valour, laid low on the earth the kings of the north, and when his anger abated entered Kacci[31] and laid the whole kingdom under contribution :

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12 *Śeyalaṇaitta–manu–núlum*–Manu–the law giver.

13 The sceptre (*śeṅgól*) is omitted here ; Cf. Inscription 163 note 12.

14 Durga–goddess of war.

15 Lakṣmi–goddess of prosperity.

16 *Kali*, the age of misery, strife and famine ; dark age.

17 *Kuḷir-veṇ-kuḍai-kaṟpagattál-paḍi-kavippa.* Cf. note 17 of Inscription 163.

18 *Ettaraiyum-toḻum-iṟaivaṟku-edir-ambalam-śempon meruda. Iṟaivar*, the supreme Lord or Śiva ; *ambalam*, the dance hall of *Naṭarájá* in Chidambaram.

19 Festival in the month of *Cittirai*–the first month of the Tamil calendar ; *Cittiraiviḻá*. Cf. reading in Inscription 163, note 19.

20 Cupola, over sanctum or *gópuram* of temple (?)

21 *Iṟaivi*, Supreme Goddess, the consort of *Iṟaivar* ; Párvati.

22 The Tribhuvanam temple was built by Kulóttuṅga III, Tribhuvanavíra.

23 *Ari* (Skt. *Hari*) Viṣṇu.

24 *Piramar* (Skt. *Brahmá*). The reading is clearer here than in Inscription 163. Cf. note 24, Inscription 163. The corrected reading is '*ari-piramar-toḻum-iṟaivaṟku-akilamelám-toḻudu-póṟṟa-tribhuvanavíri(ś)varam-śeydu.*'

25 Festivals in the months of *Vaikáśi* and *Ávaṇi*, the second and the fifth months of the Tamil calendar.

26 *Tirumalai*, the Kailása peak, in Himalayas, the abode of Śiva. Many Śiva temples are euphemistically called *Tiru-malai* on that account.

27 "*Mannuyir-arunaḷikkum-vánavar-náyakar-váḻa.*" It refers to Śiva,

28 The great temple of Tanjore, Rájarájéśvaram, built by Rájarája I or the one at Dáráśuram (Rájarájéśvaram) built by Rájarája II. See K. A. N. Sastri, Cóḷas, II, 1, p. 152.

29 "*Daraṇi-koḷ-tiruttádai*".

30 *Rájarája-iśvarattár* may be either Bṛhadíśvara in Tanjore or Airávatéśvara in Dáráśuram.

31 Kacci is Tamil for Káñci or Káñcipuram, the capital of Toṇḍaimaṇḍalam. The word is missing here and is supplied by comparison with Ins. 163. The conquest or re-taking of Káñci is first described in an Inscription of the 19th year. See note 31, of Ins. 163.

Who conquered Vaḍukai in a battle, the ferocity of which was beyond endurance,[32] and made the Véṅgimaṇḍalam[33] his own, and entered the golden city of Uraṅgai(?) which had a shower of gold[34]:

Who, sent an army and cut off the nose of the son of Vaḻudi,[35] took the Tamil-famed Madurai and bestowed it on Vikkirama Pàṇḍiyan; and when Víra Pàṇḍiyan, unable to suffer the disgrace and out of shame, raised an army again and marched and opposed him at Neṭṭúr, took his crown[36] and after the battle, caused his (Pàṇḍiyan's) young and beautiful queen to enter his *véḷam*;[37] when the Tennavan who had lost his crown, greatness and fortune,[38] and the Céralan[39] came again and made obeisance and sat down at the foot of his throne, placing his feet on their heads, granted to them *paḍi* and *muḍi*,[40] permitted the Pàṇḍiyan to go, and to the Villavar, whose banner was flying,[41] granted a fortune the like of which no other king could possess[42]:

Who, cut off the thumb of Vírakéraḷan[43] in battle, and, on his making obeisance when brought captive, was pleased to proclaim to all the world that he was by royal pleasure permitted to live in happiness as a free-man and gave him presents and a royal feast, and to the Pàṇḍiyar who bore the glorious name of Pati-kula-pati(?)[44] gave enormous wealth, royal robes and ornaments set with jewels:[45]

Who, was pleased to destroy Īḻamaṇḍalam,[46] and to whom the king of Āḻimandalam[47] paid obeisance:

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32 The text has '*táṅgaḷum pór vaḍukai venṟu*' corrected as '*táṅgrum pór*' etc.

33 The Telugu country of which Véṅgi formed a part.

34 '*Pon-maḻai-pey-tuṟaṅgai-ennum-ponnagar-pukku*'. For a discussion of the name of the place 'Turaṅgai or Uraṅgai' and its identification see note 34 of Ins. 163.

35 Vaḻudi is the title of the Pándiyan kings. Here it refers to Víra Páṇḍiyan. See note 35 of Ins. 163.

36 The missing portions of the text are supplied by comparison with Ins. 163. For meaning of '*muḍittaḻi-koṇḍu*' see note 36 of Ins. 163.

37 *Véḷam* is the captive camp in the palace for women of high rank. The text has '*avar-muḍitta-vana-paḍaikkoḍiyai-vanam-eṟṟi*' corrected as '*amar-muḍittu-avan-maḍakkoḍiyai-véḷam éṟṟi*'. Cf. note No. 37 of Ins. 163 and S. I. I. III, ii, p. 217.

38 *Tiruviḻanda Tennavan*—Tennavan is a title of the Páṇḍiyan, here Víra Páṇḍiyan.

39 Céralan—perhaps the Céra king of Vénáḍu. See note 39 of Ins. 163. The text has '*(Céra)valum*.'

40 *Paḍivaḻaṅgi muḍivaḻaṅgi—paḍi* and *muḍi* may mean 'territory and crown' or as is more possible in this context 'rank and wealth.'

41 *Koḍi-vaḻaṅgum-villavaṟku*; see note 41 of Ins. 163.

42 *Koṟṟavar-veráka-tiruvaḻaṅgi* is corrected as *Koṟṟavar-peráda-tiruvaḻaṅgi* by comparison with Ins. 163 (note 42) and S. I. I III, ii, p. 217.

43 *Víra-kéraḷan-viral-taṟittu-ivanai-koṇḍu–vandu-iraiñja-(pár)-aṟiya-váḻa - aruḷi - pariśu-uvandu-aḷittu*. Probably Vírakéraḷan was the contemporary Céra of the Koṅgu country, who perhaps espoused the cause of the Páṇḍiyan. See note 43, Ins. 163.

44 '*Paruti-kula-pati*' or '*mati-kula-pati*'.? See note 44, Ins. 163.

45 *Iru-nidiyum-paricaṭṭamum-ilaṅgu-maṇikkalanum-nalki*. See note 45 Ins. 163.

46 Īḻamaṇḍalam—Ceylon. See note 46 Ins. 163.

47 Āḻimaṇḍalam—*lit.* 'the country in the seas'. See note 47, Ins. 163.

Who, fought and destroyed Púḻiyúr,[48] ruined Koṅgu[49] and entered the capital, Uḻḻil, where the kings paid obeisance to him and hailed him as Cóḻa-Kéraḻan,[50] and he put on the *viśaiyamámuḍi* :[51]

Who, in order to crown himself with the *víramuḍi*[52] also, started forthwith on a campaign and fought against all the forces of the Perȧmalaiyappaḍai[53] till they were completely annihilated, approached and destroyed the forest defences,[54] battered down the line of hill fortifications,[55] besieged and overpowered Maṭṭiyúr and Kaḻikkóṭṭai and pillaged them in the course of the battle[56] and to the joy of hordes of blood-thirsty demons annihilated the defenders by a stampede of tall tuskers[57].............................[58] and at...........kuḍi,[59] destroyed the fortifications of the strong fort and reduced it to dust, while the lines of the beaten army stood bewildered, the enemy commanders were besieged in their citadel, captured and secured by ropes to tall male elephants, and made to march, shaking in every limb and accompained by their women :[60]

Who, fought at Veṉṉil,[61] where the enemy warriors of the front line were steeped in a river of blood, and the commanders of the forefront suffered disfigurement of their faces by having their noses cut off, reduced the combined strength of the Maṟappaḍai and the Éḻakappaḍai[62] and took them captive, and having wreaked vengeance on them[63]..............................,[64] destroyed Śenagar[65]..............[66] :

Who, after surrounding the outer ramparts of Ten-Madurai with the long lines of his ocean-like army,[67] fought and made the great Vaḻudiyar,[68]

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48 *Úḻiyúr* in Ins. 163, and *Úḻiyar* here are corrected as Púḻiyúr, the modern Pugalúr near Karúr. See note 48, Ins. 163.

49 Koṅgu—the country of the Koṅgu Céras. The reading as corrected by comparison with Ins. 163 is *Koṅgu-páḻ*-(for *váḻ*)-*paḍap-porudu-*(*pukku*).

50 The text has "*uḻḻil-Coḻa-Kéraḻán-eṉṟu*" whereas Ins. 163 has "*Karuvúrar-Cóḻa-Keraḻan-eṉṟu*" Uḻḻil and Karuvúr are synonyms. See note 50 of Ins. 163. Cóḻa-Kéraḻan means 'the Cóḻa lord of the Kéraḻa country.'

51 *Vijaya-má-muḍi*—the great crown of victory.

52 *Vira-muḍi*, the crown of heroes.

53 Corrected from *Pérámalaiyappaḍai*—the forces of Piránmalai. See note 53 of Ins. 163.

54 *Káṭṭaraṇkaḻ-aṭṭi.*

55 Read '*Kóṭṭu-malaik-kulam-iḍittu*'.

56 For identification of Maṭṭiyúr and Kaḻikkóṭṭai see note 56 of Ins. 163.

57 "*Neṭṭalakaik-kula-máḍa-neḍuṅ-kaḻiṟṟál-amarndu.*"

58 Parts missing in both texts.

59 Probably the name of a place ending in '*kuḍi*'. The text should read '.................*kuḍiyil-kaḍiyaraṇaip-porpa-appaḍaippai-poḍiyákki*'.

60 Read '*aḍiyuṇḍa-paḍaittakai-virai-virudar-évarai-vaḻaiyuṇḍu-piḍiyuṇḍu-pulamáḍa–neḍuṅgaḻiṟ-ṟál-kaṭṭu-uṇḍu-pédaikaḻ-uḍan-póka.*

61 Read '*Veṉṉil-koḍi-paḍai-vírar-puṉṉíril-pukka-mun-tákkiya-pórváyil-irunda-tár virudar-múkki-ḻandu-mukamaḻiya*'. For *Veṉṉil*, etc., see note 61 of Ins. 163.

62 Maṟappaḍai and Éḻakappaḍi—See note 62 of Ins. 163.

63 '*Tánadai-maṟañ-cándu*'.

64 '*Uṇaya-turandu*'(?)

65 Śénagar-Śevalur or Śevúr in this area?

66 *Káñci-tarittu*—portia flowers worn as garlands by warriors defending a fortress. This is found in Ins. 163 and is missing in this text.

67 Read '*Ten–maduraip–puṟa–maduḻait–tan–neḍum paḍaikkaḍal-vaḻaiyap–peru–vaḻudiyarum–tam vivaramaṟṟa-táyarum-pérurimaiyum-poru-varu-tuyar-tuṇaiyáka-véṟu-taraip-paḍara-maṇ-vaḻangi.* This is slightly different from the text in Ins. 163. Cf. note, 67 of Ins. 163.

68 *Vaḻudiyar*—Paṇḍiyan king.

his rightful heirs, who had not even reached the age of discrimination,[69] and his close relatives flee to different parts, their only companion being misery which was beyond endurance;[70] and,[71] having reduced the city to dust,[72] ploughed it with asses yoked to the ploughs and sowed seeds of wild grass, wild millet, and white madder[73]............[74]:

Who, became renowned thereafter by assuming the title of Cóḻa-Pàṇḍiyan, the destroyer of strife and misery,[75] crowned himself with the crown of heroes in the camp of his army[76], adopted the name of Tribhuvanavírar and put on the Cóḷa crown of great renown,[77] wore the great anklet of victory, raised aloft his famous banner of victory, when his banner of royal bounty was unfurled in all the eight directions driving away famine and strife which were the enemies of the country,[78] captured the great city of Madurai,[79] prostrated himself before and worshipped the *Śeḻuñjuḍar* who wore in his matted locks the Ganges and honeyed flowers of cassia, and who abides in Tiruvàlavày,[80] and on that occasion gave Him a gift of various kinds of necklaces, prostrating himself at the raised foot of the *Poruvili*,[81] was pleased to give to Him the golden jewel of *Indra* and the ornament that was set with precious stones:

Who, re-established the Pàṇḍimaṇḍalam,[82] conqured from the Vaḻudiyar,[83] who wore the garland of fragrant flowers on which bees swarmed, under the new name of Cóḻa-Pàṇḍiyanmaṇḍalam, to be so known thereafter in all the seven worlds and having had to re-name the city of Madurai on the fertile waters of the Vaikai,[84] after abolishing the old name of Madurai, was pleased to give it the new name of Muḍittalaikoṇḍacóḻapuram,[85] inscribed on the *maṇḍapam*[86] of the Vaḻudiyar of the great army[87] his name as Céra-Pàṇḍiyan-Tambiran,[88] ordered that the Pàṇḍiyan should

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[69] *Vivaramaṟṟa–táyarum.*

[70] *Poru-varu-tuyar-tuṇaiyáka-véṟu-tarai-padara.*

[71] '*Ten-maduraip-pati-puka-vandadaiyellám-ko.........(?) poḍipaḍutti*, etc., of Ins. 163 are omitted here.

[72] The text has '*maṇ–vaḻaṅgi*'. '*Vaḻudiyar-tam-kúḍa-maṇḍapam*' are omitted here. Cf. note 72 of Ins. 163.

[73] For a reference to this practice see note 73 of Ins. 163.

[74] See note 174 of Ins. 163.

[75] For '*mada-kaḻiṟóreṭṭum-éḻulakam-idar-tira*' of Ins. 163, we have only '*epaṟku-miḍar-tira*' in this text.

[76] '*Tan-paḍakkár-vírar-muḍi-punaindu*'

[77] *Tribhuvana-vírar-enṟu-iru-nalam-cóḻa-muḍi-śúḍi.*

[78] *Ikal-amar-kaḻal-kaṭṭi-pukaḻ-vírakkoḍi-yeḍuttu-tiyákakkoḍi-ettiśaiyum-oṭṭi-pa.........kalip - pakai-tuṟakka.* Cf. note 78 of Ins. 163.

[79] '*Má-maduraiyai-valaṅkoṇḍu*'. See note 79 of Ins 163.

[80] *Śeḻuñjuḍar*-the divine pillar of fire–Śiva; *Tiruválavày* is the name of Madura and its shrine.

[81] *Óṅgiya-poruvilik-kaḻal-iraiñji-indiranadu-poṟpadiyum - iḻaṟrina-kaṟpaḍiyum-koḍuttaruḷi.* See note 81 of Ins. 163.

[82] The Páṇḍiyan country.

[83] The Páṇḍiyan.

[84] Read '*mallal-vaikai-madurai.........*'

[85] Muḍittalaikoṇḍacóḻapuram—the city of the Cóḷa who captured the crown of the Páṇḍiyan. Ins. 163 has 'Muḍikoṇḍacóḻapuram'.

[86] Darbar hall.

[87] Read *tár-vaḻudi*; *tár*—lines of an army or vanguard of an army, garland.

[88] Céra-Páṇḍiyan-Tambirán—the overlord of the Céran and Páṇḍiyan.

thereafter cease to be called by the name Pàṇḍiyan, and conferred the title of Pàṇḍiyan on the Pàṇan[89] who sang in praise of the prowess of his arms that conquered Madurai, to the discomfiture of the Tennavan who commanded a great and powerful army:[90]

Who, in celebration of his victories, strung up his mighty bow and went out hunting, enjoyed himself by sporting in water, mounting on rogue elephants in rut decorated with golden frontlets and bringing them under control, riding on fiery steeds and breaking them in while swarming bees hummed on his garland of sweet flowers and basil[91]..:

Who, while staying in Tiruvàlavày, sacred to the *Aran*,[92] constructed in his glorious name a wide street for his procession, instituted a festival,[93] and conducted a grand procession for the *Śokkar*, who wielded the great mountain as His bow and destroyed the three celestial cities, and prostrated himself before Him on the processional street,[94] so covered the shrine of Tiruvàlavày in Ten-Madurai with gold that it might well be called a hill of gold,[95] gave with pleasure all the shining gold levied as tribute from the Cóḻa-Pàṇḍiyan-maṇḍalam which was fertilised by the floods of the Vaikai river and the *iṛaiyili* lands therein[96] to the *Paiṅgiḻi* who wore the *pádakam* on her ankles, and was witnessing with ecstasy the divine dance staged by the *Ambalaváṇar* in the city of Puliyúr,[97] to the *Vánavar* in Tiruvàrúr temple surrounded by the golden enclosure, to Him who took his abode in Tribhuvaniśvaram and to the *Śeḻuñjuḍar*—the *Aran* of Tiruvàlavày who wears the honeyed blossoms on his matted locks,[98] and established *agarams* for the Brahmins well versed in all the lore of the *vedas*:[99]

Who caused Pillars of Victory to be planted in all the directions commemorating his far-reaching conquests,[100] and caused them to be inscribed in clear language throughout the whole country from Ceñjéṛkuvikkunṛu to Madurai;[101] and when the Vaḻudi prostrated himself headlong at his feet

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89 Páṇan—professional bards who visited the courts of kings or accompanied them on their campaigns and sang in praise of them.

90 Read '*neḍum-paḍait-tennavan*'; *Tennavan* = Páṇḍiyan.

91 Read '*Veñcilai-váṅgi vèṭṭai-yáḍi-viḷaiyáḍi-paḍandakaiyaruḍan.........pakai pándi(?)-kuḍan-tuṛainír--paḍindáḍi-oḍai-mada-kaḷiṛéṛi-yáḍal-vempari-naḍavi,* etc. The reading is slightly different from Ins. 163, see note 91.

92 *Aran* = *Haran*; Śiva.

93 Read —'*aran–tiruválaváyil–amarndavaṛku–tan–pérál–śiṛanda–perum–tíruvídiyum–tirunáḷum-kaṇḍaruḷi-tíruvídiyiṛ-śévittu* etc.

94 Read—"*poruppu-neḍuñ-cilaiyán–muppuram-eṛitta-Śokkaṛku-tiruppavani-kaṇḍaruḷi–tiruvídiyiṛ-śévittu*"—for allusion see Ins. 163 note 94.

95 Read—*ten-madurait-tiruválaváy-pon-malai-yenbap-pon-méyndu.*

96 Read— *śiṛai (tirai)-koṇḍa-punal-vaikaic-Céra (Cóḻa)-Páṇḍiyan-maṇḍalattu-iṛai-koṇḍa-paśum-ponnum-iṛaiyiliyum.* The words in brackets are the readings of Ins. 163, which are better; see note 96 Ins. 163.

97 Read—*eyiṛ-áḍiyúr (puliyúr)-ambalaváṇar-kuḍi-váynda–tirunaḍaṅ–kaṇḍaruḷum–páḍakak–káṛ–paiṅgiḻikkum.* *Puliyúr* of Ins. 163 is a better reading. See note 97 of Ins. 163.

98 See note 98 of Ins. 168.

99 See note 99 of Ins. 163.

100 Read—'*eḻudu-venṛi-śeyat-tambam-ettiśaiyilum-naḍuvittu*'.

101 The line as reconstructed from the two texts reads '*vaḻuvil–ceñjér-kuvikkunṛu-piḍaṅgáka-madurai-yaḍaṅgavum-poṛippittu.* Cf. note 101 of Ins. 163.

crying 'I surrender and am at your mercy and your duty is to grant me shelter...', restored to him his city, his anklet, citadel, horses, flagged chariot, elephants, pearls, the Vaikai country...his ancient city...and every thing that he seized..:[102]

Who, while the authority of his discus was prevailing in all the eight directions, and his fame was spreading everywhere, was seated enthroned gracefully, on the brilliant golden throne of victory :[103]

The royal order of Kónérinmaikoṇḍàn[104] issued to the *Dévakanmi*, those who hold the offices of *Śri Máhéśvarakkaṇkáṇi* and the *Śri Káryañceyvár*, and the *Koyil-kaṇakkan*[105] in the temple of the Lord who abides in the shrine of Tirunalakkunṟam[106] in Kunṟuśúḻnàḍu of Kaḍalaḍaiyàdilaṅgaikoṇḍa Cóḻa-vaḷanàḍu also called Kónàḍu :—

Whereas an endowment has to be made for the provision of the requirements for the daily services[107] of this God,

We are hereby pleased to order that four *vélis* of land in the wetlands of Viśalur in this nàḍu and four *vélis* of land, excluding the four *vélis* which already belong to the *dévadánam* tenure of this God, in Kiḻmaṇanallúr, shall from this thirtieth *pacán*[108] of our reign be declared *dévadána-iṟaiyili*[109] with exemption from *antaráyam*, and *páśippáṭṭam*[110] and we hereby command that they should be entered so in the register.[111]

Directing that from this thirtieth *pacán*, these lands shall be held by the village bodies, as *dévadána-iṟaiyili* with exemption from *antaráyam* and *páśippáṭṭam* and that the various provisions for temple service shall be made therefrom, I, Ràjéndracóḻa Múvéndira Véḷàn,[112] the *tirumandira ólai*[113], wrote and issued this order.

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102 The text in both inscriptions is mutilated and may be partially restored as :—
avan-aḍi-niḻar-kiḻ-abaiyam-ini-añjal-ena-p......du-kaḍan-enṟu-aḍi-neḍu........vaḻudikkum–pati taḍaiyum-támaraiyum-kóśaraṇum-vempariyum-koḍittérum–kuñjaramum–vaikainádum–paḻampatiyum–ivaṟku.................................*kuḍuttaruḷi(?)*...

103 Read—*tikkeṭṭum-ellai-téḍum-śakkaram-éra-pukaḻ-uláva-śem-pon-víra-siṅgátanattu-viṟṟirundaruḷiya-Kó-Parakésaripanmarána* etc. The mention of Bhuvanimuḻuduḍaiyáḷ, his queen, is omitted here. Cf. note 103 of Ins. 163.

104 Kónérinmaikoṇḍán=One who has attained undisputed kingship, is the title assumed while issuing charters.

105 *Dévakanmi*—trusteeship ; *Śri Mahéśvarakkaṇkáṇmi* the congregation of Máhéśvaras or Śaiva devotees who supervise temple affairs, *Śri Káryañceyvár*–those who conduct the service, the priestly class ; *koyil kaṇakkan*–the temple accountant.

106 Tirunalakkunṟam is the old name of Kuḍumiyámalai.

107 *Nitta–nimandaṅgal.*

108 *Pacán*, harvest year. There is an interval of about 3 years between the date of the royal order and its inscription on the temple.

109 *Dévadána-iṟaiyili* is one class of eleemosynary tenure signifying lands in the possession of a temple, which was a gift enjoying exemption from government taxes (*iṟai*).

110 *Antaráyam* 'internal revenue' collected by the local body ; *páśippáṭṭam*—fishing cess.

111 '*Kaṇakkilum-iṭṭuk-koḷḷak-kaḍavadákac-connóm*'.

112 Muvéndira Véḷán is the title assumed by high administrative officers.

113 *Tirumandira ólai*—*lit.* the person in the royal house-hold who commits to writing on palm leaf (*ólai*) the oral orders of the king–royal secretary.

Thus was the Lord pleased to order orally. This is the signature of Villavaràyan; this is the signature of..........................Śittaraiyan; this is the signature of..araiyan; this is the signature of......................................yan; this is the signature of Vàṇàdaràyan; this is the signature of Toṇḍaimàn.[114] 51st day of the 31st year.

May this be under the protection of all Màhésvaras."

Inscription No. 167.

Place :—Tirumayam Taluk—Śàttanúr—Umàpatíśvara temple—on the south wall of the *ardhamaṇḍapam*.

Dynasty and King :—Cóḷa–Tribhuvanaccakravartikaḷ Tribhuvanavíra Cóḷa Dévar–Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Thirty-fifth year of the king, corresponding to 1212–13 A. D.

Language and Script :—Tamil, 21 lines.

Translation :—

"Hail! Prosperity! In the 23rd year of Tribhuvanaccakravartikaḷ Tribhuvanavíra Dévar: In this village of Śàttanúr of Ollaiyúr Kúṟṟam in Kaḍalaḍaiyàdilaṅgai-koṇḍa-cóḻa-vaḷanàḍu, I, Tirumaṇikkiḻàr Dévan Umaiyorupàkan,[1] a merchant of Aruvimànagaram, made the following endowment to the *Náyanár* of Umàpatíśvaram[2] shrine in the Śri Kayilàyam[3] temple, Whom I installed and consecrated in this Śàttanúr :—

The tanks and lands that I bought from the *úrár*,[4] and reclaimed, *viz.*, the Meymoḻiyànkuḷam and its lands, Ponnankuḷam and its lands, Muttàṇḍiyàr-kuḻi and *vayal*, in all, three wet-lands, two tanks and one *kuḻi*.

The garden land that I purchased from Tirumaḷapàḍi Uḍaiyàr and co-parceners, which lies to the west of the site that I bought to construct the Umàpatíśvaram temple, the garden land to the south of it, that I purchased from Kéraḷan Ādiyàr, the garden land also to the south of it, that I purchased from Sundan and co-parceners, and the garden land to the north of the temple of this *Náyanár*, which I purchased from the Lord of Tiruvagattíśvaram temple as *Taṇḍéśvaravilai*,[5] shall form the *tirumaḍai-viḷákam*[6] and *tirunandavanam*[7] of this *Náyanár*.

Declaring that these tanks and lands in this *Kuḍikkáḍu* shall form the endowment for the provision of rice and other articles of food for offerings and materials required for the adornment of this *Náyanár* of

[114] These persons who attest the charter are other officers of the king's secretariat.

[1] Umaiyorupákan is the Tamil equivalent of Ardhanáríśvara—the man-woman aspect of Śiva.

[2] The God was evidently named after the donor.

[3] Śri Kayiláyam = Sri Kailásam (Skt.)

[4] The village assembly.

[5] This garden land was the property of the older temple Tiruvagattíśvaram. *Taṇḍéśvaravilai* or *Caṇḍéśvaravilai*, literally means 'the sale amount paid into the hands of Caṇḍéśvara', and denotes conveyance of lands from or to the ownership of a temple. All transactions relating to the properties of a Śiva temple are made in the name of Caṇḍéśvara, the supposed chief steward, and custodian of Śiva's properties. The documents are drawn up in his name and on his behalf by the officials of the temple. He always occupies the subsidiary shrine on the north of the sanctum.

[6] The enclosure round the temple which forms the processional street.

[7] The temple garden.

Umàpatíśvaram, and that this shall continue for so long as the moon and sun endure, I, Tirumaṇikkiḻàn Dévan Umaiyorupàkan, gave these to the *Náyanár* of Umàpatíśvaram and inscribed this on stone.

May this be protected by all Màhéśvaras."

Inscription No. 168.

Place :—Tirumayam Taluk—Śàttanúr—Umàpatíśvara temple—on the south wall of the *ardhamaṇḍapam*.

Dynasty and King :—Cóḻa—Tribhuvanaccakravartikaḷ Śri Tribhuvanavíra Cóḻa Dévar—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Thirty-fifth year of the king, corresponding to 1212–13 A. D.

Language and Script :—Tamil, 16 lines.

Translation :—

"Hail! Prosperity! In the 35th year of Tribhuvanaccakravartikaḷ Śri Tribhuvanavíra Cóḻa Dévar:

Whereas Tirumaṇikiḻàr Dévan Umaiyorupàkan purchased from the *úrár* two *más* of land to the north of the *Kuḍikkáḍu* endowed as *dévadánam* to the *Nayanár* of Umàpatíśvaram in Śattanúr by Aiyyar,

I, Kéraḷan Niṣadharàjan, the Lord of Tirukkoḍuṅkunṟam,[1] hereby declared on the occasion of the consecration of the *Tiruppaḷḷiyarai Nácciyár*[2], consort of the *Náyanár* of Umàpatíśvaram, that the *iṟai kaḍamai*,[3] *kár kaḍamai*,[4] *nel kaḍamai*[5] and whatever else is due from these two *más* of land shall be paid as an endowment for the provision of the daily offerings and service, for so long as the moon and sun endure."

Inscription No. 169*

Place :—Kuḷattúr Taluk—Nàṅguppaṭṭi vaṭṭam—Maḍattukkóvil—on the western wall of the first *prákáram*.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Tribhuvanavíra Dévar, also called Kó-Parakésarivarman, who after taking Íḻam, Madurai, and the crowned head of the Pàṇḍiyan, was pleased to celebrate his *vìrábhiṣékham* and *vijayábhiṣékham* at Madurai—Parakésari Kulóttuṅga III, 1178—1223 A. D.

Date :—Thirty-fifth year of the king, corresponding to 1212–13 A. D.

Language and Script :—Tamil—16 lines, incomplete.

Translation :—

"Hail! Prosperity! In the 35th year of Tribhuvanaccakravartikaḷ Śri Tribhuvanavíra Dévàr, also called King Parakésarivarman, who after taking Íḻam[1] Madurai,[2] and the crowned head of the Pàṇḍiyan, was pleased to celebrate his *vìrábiṣékham*[3] and *vijayábhiṣékham*[4] at Madurai:

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1 Tirukkoḍuṅkunṟam is the name of Piránmalai. Kéraḷan Niṣadharájan was the chief of the Ponnamarápati country.

2 Goddess of the bed-chamber.

3 *Iṟai kaḍamai*-the Government tax.

4 *Kár kaḍámai*-the rent for the short-duration paddy harvest.

5 *Nelkaḍamai*-the rent for the long-duration or principal paddy harvest.

* Madras Epigraphical Collections No. 339 of 1914.

1 Ceylon.

2 Madura, the Páṇḍiyan Capital.

3 Anoinment as hero.

4 Anoinment after victory.

Whereas, I, Edirilliccólakkadambaràyan[5], also called Úrudaipperumàn, the *maniyan*[6] among the *araiyars*[7] of this *nádu,* called Kónàdu, also known as Kadaladaiyàdilangaikondacólavalanàdu, prayed for the safety of the sacred person of Ulakudaiyanàyanàr[8] on the occasion of his visit to Madurai on a campaign,[9] and took a vow to endow lands to the Lord Tirupperumànànda Nàyanàr[10] as provision for daily worship and for temple repairs:

In fulfilment of the vow, I gave, with due oblations of water on the sacred hand of Pillaiyàr[11], the lands in Punnangudi and the hamlets included therein, naming it Udaiyapperumàlnallúr after the name of Colakkónàr[12] and planting the trident stones[13] on its boundaries. The boundaries thus fixed for Punnangudi are:—eastern boundary west of the Tribhuvanavíranperuvali and Màngudi lands: southern boundary to the north of the boundary of Ammàngudi: western boundary to the east of the boundary of the Umaiyàndi-éri tank: northern boundary to the south of.............."

Inscription No. 170.

Place :—Kulattúr Taluk—Nàrttàmalai—Tirumalaikkadambar temple—on the rock to the east of the temple.

Dynasty and King :—Cóla—Tribhuvanaccakravartikal Śri Tribhuvanavíra Dévar, also called Kó-Parakésarivarman, who after taking Madurai, Ílam and the crowned head of the Pàndiyan, was pleased to celebrate his *viràbhiṣékham* and *vijayábhiṣékham*—Parakésari Kulóttunga III–1178-1223 A. D.

Date :—Thirty-seventh year of the King, corresponding to 1214-15 A. D.

Language and Script :—Tamil, 28 lines.

Translation :—

"Hail! Prosperity! In the 37th year of Tribhuvanaccakravartikal Śri Tribhuvanavíra Dévar, also called King Parakésarivarman, who, after taking Madurai, Ílam[1] and the crowned head of the Pàndiyan, was pleased to celebrate his *viràbhiṣékham*[2] and *vijayábhiṣékham*[3]:

The lands and tank that we, the *nagarattóm*[4] of Kulóttunga Cólapattinam, also called Telingakulakàlapuram[5], in Irattapàdikondacólavalanàdu, sold to Danapàlar, also called Kadamban Periyàn, native of Parambaiyúr and a

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[5] Seems to be a Kallar chief.

[6] *Maniyan* probably means 'foremost'.

[7] *Araiyars*-local chieftains administering the Nádus.

[8] *Ulakudaiyanáyanár* is a term of respectful reference to the Emperor.

[9] This probably refers to the third campaign agaist the Pándiyan King.

[10] The God of Madattukkóvil.

[11] Pillaiyar refers to Candéśvara, the supposed custodian of the properties of the Śiva temple.

[12] Cólakkonár seems to be an important chieftain during these times: A. R. E. 504 of 1918, dated in the 4th year of Rajaraja III (1216—57 A. D.) from Tiruvenkádu, Tanjore district, has Cólakkónár, also called Araiyar Udaiyañjeydan, chief of Máttúr.

[13] Tiruccúlakkal.

[1] Ílam—Ceylon.

[2] *Virábhiṣékham*—Anointment as hero.

[3] *Vijayábhiṣékham*—Anointment after victory.

[4] *Nagarattóm*, the civic assembly—an 'elected' body in charge of the local administration of mercantile townships.

[5] Both are names of Nárttámalai, a corruption of Nagarattármalai. Telingakulakálapuram is the older name, referring to the title of Rájarája.

merchant in this city, and Periya Dévar, also called Udaiyan Periyàn, native of Paḻuvúr and a merchant in this city, are Kunṛattúrkuḷam and *vayal*, lands of the lowest grade[6] in this city, which lands we conveyed to these said two persons after exempting therefrom *iṛai*[7], for purposes of endowment as *kuḍiniṅgá dévadánam*[8], whereof the four boundaries are:— eastern boundary to the west of the boundary of the *Paḷḷi*[9], western boundary to the east of the boundary of the lands in Tàyanúr[10], southern boundary to the north of the boundary of Kóvayal and the boundary of Kumàravayal, northern boundary to the south of the boundary of Kuḷattúr.

The amount received by selling the tank, wet-lands, dry-lands, and everything else therein, not excluding the land under crop[11], all included within the four boundaries thus fixed, to these said two persons for endowment as *kuḍiniṅgá dévadánam* is 68,000 *káśu*. Having received in person this price of sixty-eight thousand *káśus*, we conveyed this with all rights of disposal, *viz.*, *dánam*, *dharmam* and *vikkiriyam*[12]. The obligation of paying the *iṛai* and *kuḍimai* taxes assessed by the *tiruváśal* of Ulakuḍaiyanàyanàr[13] and dues of every other description arising from the lands shall rest on the *nagaram*.

Further stipulations for the conveyance of these lands are:—of these said two vendees, the said Periyadévar, also called Udaiyan Periyàn, of Paḻuvúr, who has received an exact half share, shall supply thirty *kalams* of paddy to the *Kúttáḍundévar*[14] in the temple of *Tirumalaikkaḍambúr Náyanár*[15], the Lord of this *nagaram*, as provision for daily offerings; and the said Danapàlan, also called Kaḍamban Periyàn, who has received an exact half share, shall supply thirty *kalams* of paddy to *Tiruvánaikkávuḍaiya Náyanár*, the *Náyanár* of the Śri Kailàsam temple[16] in this *nagaram*. Thus, they shall supply in all sixty *kalams* of paddy if they get a full crop that will meet the entire tax demand[17]. When making this payment, they shall measure the sixty *kalams* of paddy by the *tiruccúlakkál*[18]. In years where there is a crop failure, they shall, after due inspection and estimation of the standing crop by the authorities[19], pay at the rate of two *kalams*,

[6] *Innagar-kaḍai-kál—Kaḍai* refers to the lowest grade or *taram* of the land as opposed to *mudal* (first) and *iḍai* (medium).

[7] *Iṛai*—Government tax.

[8] *Kuḍi-niṅga-dévadánam*—a class of eleemosynary tenure: lands given as a gift to a temple (*dévadánam*), without evicting the original tenants.

[9] *Paḷḷi*—Jain temple or monastery.

[10] Táyanúr—the old name of Táyinippaṭṭi.

[11] *Uṇṇilam–oḻivinṛiyé.*

[12] *Dána-dharma-vikriya*—disposal as a gift, or as an endowment for religious or charitable purposes, or by sale.

[13] *Ulakuḍaiya-náyanár—tiruváśalál—pónda—iṛai—kuḍimai—maṛṛum—eppérpaṭṭanavum.* Ulakuḍaiyanáyanár is the term of respectful reference to the Emperor. *Tiruváśal*—lit., the gate of the palace, but idiomatically it refers to the revenue department. The term is still used in the sense of the revenue office or village munsiff's office in Nāñjináḍu—southern Tinnevelly and eastern Travancore. (See Tamil Lexicon). *pónda*—' in final settlement '.

[14] *Kúttaḍum-dévar* is the Tamil name of Naṭésa

[15] The temple on Kaḍambarmalai, now called Kaḍambarkóvil.

[16] This is the Śiva temple in the centre of the present village. The God is called Kailásanátha.

[17] *Puravaḍaṅgaviḷaiyil—puravu* is the revenue register or accounts.

[18] *Tiruccúlakkál*—a standard grain measure of capacity stamped with a trident.

[19] *Viḷaiyáda-áṇḍu—payir—párttu—viḷaiñja—nilattukku.*

one *túṇi* and one *padakku* for each *má* of land from those lands which have yielded. Since this rate of assessment[20] has been made after due consideration of the fact that these lands are of the lowest grade and are located in the outer limits of this *nagaram*[21], the payment shall be according to these fixed rates of assessment for so long as the moon and sun endure.

Having thus agreed we, the *nagarattóm* of Kulóttuṅga cóḷa paṭṭiṇam, wrote this deed in favour of this Periyadévar, also called Udaiyan Periyàn, of Paḻuvúr, and Danapàlar, also called Kaḍamban Periyàn, of Parambaiyúr, and inscribed it on stone. By order of this *nagaram*[22], I, Periyan Màṇíkka-śóti, native of Marudúr and the accountant and scribe of this *nagaram*, wrote this deed to be inscribed on stone and put my hand hereunto. In attestation whereof this is the signature of Muḍikoṇḍacóḷa Teliṅgaràyan, also called Malaiyan Dévan, native of Iṛuñjiṛai; this is the signature of Kànàṭṭu Véḷàn, also called Nambi Śeṭṭan, native of the above-said place; this is the signature of Kaḍamban Śeṅguḍiyàn Gaṅgàdharar, native of Parambaiyúr".

Inscription No. 171.

Place:—Kuḷattúr Taluk—Śéndamaṅgalam—Perumàḷkóvil—on the wall of the north *prákáram.*

Dynasty and King:—Cóḷa—Tribhuvanaccakravartikaḷ Śri Tribhuvanavíra Dévar, who after taking Íḻam, Madurai and the crowned head of the Pàṇḍiyan, was pleased to celebrate his *vìrábhiṣékam* and *vijayábhiṣékham*—Parakésari Kulóttuṅga III, 1178-1223 A. D.

Date:—Thirty-sixth year of the King, corresponding to 1213-14 A. D.

Language and Script:—Tamil, 6 sections of long lines.

Translation:—

"Hail! Prosperity! In the 36th—thirty-sixth—year of Tribhuvanaccakra-vartikaḷ Śri Tribhuvanavíra Dévar, who after taking Íḻam, Madurai, and the crowned head of the Pàṇḍiyan, was pleased to celebrate his *vìrábhiṣékam and vijayábhiṣékam*:

We the *úróm*[1] constituting the *úr*[2] of Śéndamaṅgalam in Peruvàyílnàḍu of Jayaśiṅgakulakàlavaḷanàḍu, made the following endowment in favour of Śri Ràmadévan Iḷaiyaperumàḷ of the *Átréyagótra*[3], and a *Vaikhánasa*[4], and

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[20] *Variśai*—the customary rate.

[21] *Ivvariśai—tápittapaḍi—ivvayal—innagarattu—ellaip-puravái-kaḍaittaram-ádalál-ivvariśaip-paḍiyé—candráḍittavarai—aḷappadáka. Kaḍaittaram*=last grade or *taram*.

This gives us an idea of the rates of *taram-faisal* fixed by the *nagaram*. Though the body had powers to exempt, reduce or enhance the rent, they were responsible to the Central Government for the total revenue from the village. Hence, they had to pay from other sources the amount of their remissions and thus pay off the total demand.

[22] Civic assembly.

[1] *Úróm*—members of the village assembly.

[2] *Úr*—the village assembly.

[3] *Gótra*—sept.

[4] *Vaikhánasa*—a member of the Vaiṣṇavaite priestly class of that name. Another class is called *Páñcarátra*.

Śri Ràmadévan Tiruvaraṅgan, who hold the hereditary right of worship in the divine presence[5] of our Lord of Citraméḻivinnagaram[6], also called Tirúméṟkovil, in our village, for providing what is needed for daily offerings and service[7] in this temple, and inscribed this deed[8] on stone :—

Having taken possession of the low-lying lands[9] (?) in the *tiruviḍaiyáṭṭam*[10] lands of our Lord, including two *taḍis* of land in the south-west of the precincts behind the temple[11], the well and tamarind trees therein, and two *varais* of low-lying lands (?) in the *Kuḍikkáḍu*[12] and the square plots[13] to its north, they shall keep alight in the shrine of our Lord one lamp during the morning service[14], one lamp during the midday service[15] and four lamps during the night, in all six lamps, supply six measures of rice for food offerings,..

....

To this effect this is the signature of Dévan Śelvan; this is the signature of Tirucciṟṟambala Véḷàn; this is the signature of Véḷàn of Peruvàyinàḍu.

On this understanding[16], we, the *úróm* constituting the *úr* of Śéndamaṅgalam, conveyed these lands to Nambi Àrúrar and Tiruvaraṅgan. In witness whereof I, Ràjanàràyaṇa Véḷàn put my hand hereunto."

Inscription No. 172.

Place :—Kuḷattúr Taluk—Annavàśal—Vṛddhapuríśvara temple—on the south wall of the central shrine.

Dynasty and King :—Cóḷa—Tribhuvanavíra Dévar—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Thirty-eighth year of the King, corresponding to 1216-17 A. D.

Language and Script :—Tamil—7 lines.

Translation :—

"In the 38th year of Tribhuvanavíra Dévar. Gift of utensils made by Piḷḷai Śóḷakkónàr[1] and sent by his horseman[2] :—

One *tirupparikalam*[3] weighing 232 *palams*.

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5 *Tirumuṟṟattuk-káṇi-uḍaiya*

6 Citraméḻivinnagaram—*viṇṇagaram* is the term for a Viṣṇu temple. 'Citraméḻi' shows the association with the famous merchant guild—the Ainnúṟṟuvar who invoke 'Citraméḻisa' as their deity in their Piránmalai record.

7 *Nitta-nimandam.*

8 *Pariśu*

9 *Áḻam*

10 *Tiruviḍaiyáṭṭam*—a class of eleemosynary tenure.—lands belonging to a temple.

11 *Tiruppuṟakkaḍai–taḍi–iraṇḍum.*

12 *Kuḍikáṭṭil–áḻam–iruvaraiyilum.*

13 *Neḍuṅgaṇ*

14 *Śiṟu–kálai–śandi.*

15 *Ucciyam-póḍu.*

16 *Sayiñaiyánamaikkum.*

1 Piḷḷai and Nammaganár are titles of affection bestowed by the King on important feudatories. Śóḷakkón, who also figures in No. 504 of the Madras Epigraphical Collections for 1918 as Araiyar Udaiyañceydán also called Śoḷakkonár, Chief of Máttúr, was an important feudatory. See also P. S. I. 169.

2 *Kúliccévakar.*

3 Plate of gold for offerings.

One *vaṭṭil*[4] weighing 38 *palams*.

These two hundred and seventy *kaḻañjus*[5], by weight, are his gift."

Inscription No. 173.

Place :—Kuḷaṭṭúr Taluk—Nàrttàmalai—Tirumalaikkaḍambar temple—on the rock forming the north wall of the temple.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Tribhuvanavíra Dévar who after taking Íḻam, Kambaḷam, Madurai, Karuvúr and the crowned head of the Pàṇḍiyan, was pleased to celebrate his *vìrábhiṣékham* and *vijayábhiṣékham*—Parakésari Kulóttuṅga III, 1178—1223 A. D.

Date—Thirty-eighth year of the King, corresponding to 1216—17 A. D.

Language and Script :—Tamil—17 lines, incomplete.

Translation :—

"Hail! Prosperity! In the 38th year of Tribhuvanavíra Dévar, who after taking Íḻam[1], Kambaḷam[2], Madurai[3], Karuvúr[4], and the crowned head of the Pàṇḍiyan, was pleased to celebrate his *vìrábhiṣékham* and *vijayábhiṣékham*[5].:

We, the Śiva Bràhmaṇar, serving in the sanctum of the *Náyanár* who abides in Tirumalaikkaḍambíśvaram, as the Lord of Kulóttuṅgacóḻàpaṭṭiṇam, also called Teluṅgakulakàlapuram[6], in Iraṭṭapàḍikoṇḍacóḻavaḷanàḍu, received the following gift from Jayaṅkoṇḍacóḻaśilaiśeṭṭiyàr also called Màṇin Àṇḍàn, a merchant in this city and native of Neḍuvàyil, in the presence of Kiḻadariyàr Śóṛàn, as endowment for the provision of one *naḻi* of rice per day for offerings to Dakṣiṇàmúrti Nàyanàr, who is installed in this temple and protecting us :—

This Śóṛàn, having received in full the money,.. that he agreed to along with us,.....................one *náḻi* of rice.............. ....[7]".

Inscription No. 174[*]

Place :—Àlaṅgudi Taluk—Tiruvaraṅguḷam-Haratírthéśvara temple–Bṛhadambàḷ shrine—on the east wall.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅgacóḻa Dévar, who was pleased to take Madurai and the crowned head of the Pàṇḍiyan—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Thirty-ninth year of the King, corresponding to 1217–18 A. D.

Language and Script :—Tamil, 14 lines.

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[4] Cup of gold.

[5] The weights *palam* and *kaḻañju* are equated.

[1] Ceylon.

[2] Kambaḷam—probably Kampili in the Bellary District. This is the only epigraph to mention this place in the list of conquests.

[3] Madura—the Páṇḍiyan capital.

[4] Karúr—the capital of the Kóngu Céras.

[5] Anointment as hero, and anointment as victor.

[6] The old names of Narttámalai

[7] Ends abruptly.

[*] Madras Epigraphical Collections No. 320 of 1914.

Translation :—

"Hail! Prosperity! In the 39th year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅgacóḻa Dévar, who was pleased to take Madurai and the crowned head of the Pàṇḍiyan, Piràtti Àḻvàr also called Kaṇṇuḍaipperumàḷ, the daughter of Niṣadharàjar, also known as Kéraḷàṇḍàr[1], of Ponnamaràpati in Puṟamalai nàḍu[2] of Ràjéndracóḻavaḷanàḍu[3] in Ràjaràjappàṇḍinàḍu[4], and the Queen of Niṣadharàjar, the lord of Tirukkoḍuṅkunṟam[5], caused this shrine to be constructed".

Inscription No. 175.

Place :—Kuḷattúr Taluk—Kunnàṇḍàrkóvil—Parvatagiríśvara temple—second *gópuram*—on the left wall.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅgacóḻa Dévar who was pleased to take Madurai and the crowned head of Víra Pàṇḍiyan—Parakésari Kulóttuṅga III, 1178-1223 A. D.

Date :—Thirty ninth year of the King, corresponding to 1217-18 A. D.

Language and Script :—Tamil, 10 lines, defaced.

Translation :—

"Hail! Prosperity! In the 39th year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅgacóḻa Dévar who was pleased to take Madurai and the crowned head of Víra Pàṇḍiyan:

In order to provide for a daily allotment[1] for a *vádyam*[2]-service in the temple of the *Náyanár* of Tírukkunṟàkkuḍi[3], the Lord of Vaḍapanaṅgàṭṭu-nàḍu in Jayasiṅgakulakàlavaḷanàdu, I, Aṅgaràyan also called...........ppai Śóṟàn, native of Perumpuliyúr in this nàḍu, made the following endowment from the lands given to me as *udirappaṭṭi*[4], for my son who perished in the Kuttaṅguḍi strife:

I, Angaràyan, hereby gave to Paràśivan Poṅgalakkuḍaiyàn Uḍaiyàn, the *munkúṟṟu-vádyamáráyan*[5] in the temple of this *Náyanár*, as an endowment for this music, to last for so long as the moon and sun endure, lands......... measuring one *má* and a half, equivalent to two hundred and fifty *kuḻis* as measured by the *onpadiṟṟaḍikkól*[6], in order to supply ten *náḻis* of paddy per day".

Inscription No. 176*

Place :—Àlaṅguḍi Taluk—Tiruvaraṅguḷam—Haratírthéśvara temple—on the east wall, south of entrance, of the *maṇḍapam* in front of the central shrine.

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1 Niṣadharájar—were a line of chieftains ruling over the Ponnamarápati and Piránmalai districts.
2 Name of the district.
3 Name of the division.
4 Name of the province.
5 Name of Piránmalai.

1 *nitta-nimandamáka.*
2 *vádyam*—musical instruments in general. Here it seems to refer to those used in dance music.
3 Tirukkunṟákkuḍi—old name of Kunṟáṇḍárkóyil—popularly 'Kunnáṇḍárkóvil'.
4 *udirappaṭṭi* is 'blood-money'—the fine paid to the next of kin for the slaughter of a relative.
5 *munkúṟṟu-vádyamáráyan*—probably the chief musician *(vádyamáráyan)* who accompanies the dance in the divine presence *(munkúṟṟu)*. *Vádyamáráyan* is a title conferred on distinguished musicians.
6 *Onpadiṟṟaḍikkól*—nineteen feet (?) staff—a standard land-measure.

* Madras Epigraphical Collections No. 273 of 1914.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Tribhuvanavíra Dévar who, after taking Madurai, Īḻam and Karuvúr and the crowned head of the Pàṇḍiyan, was pleased to celebrate his *vìrábhiṣékham* and *vijayábhiṣékham*—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Fortieth year of the King—third day of the month of *Kaṛkaḍakam*—corresponding to 1218–19 A. D.

Language and Script :—Tamil—incomplete—19 lines.

Translation :—

"In the 40th—fortieth—year of Tribhuvanaccakravartikaḷ Śri Tribhuvanavíra Dévar, who, after taking Madurai, Īḻam[1], Karuvúr[2], and the crowned head of the Pàṇḍiyan, was pleased to celebrate his *vìrábhiṣékham*[3] and *vijayábhiṣékham*[4], We, the *náṭṭóm*[5] constituting the *náḍu*[6] of Kúrappàttàḻvu Caturvédimaṅgalam of Vallanàḍu in Rajaràja-vaḷanàḍu, having met, on the third day of the month of *Kaṛkaḍakam*[7], in the *Tévum tirivum uḍaiyán-tiru·maṇḍapam* in the holy temple of the *Náyanár* of Tiruvarankuḷam, all members being present, recorded the following resolution, which we unanimously passed, and inscribed it on stone :—

We shall protect the *Kuḍimakkaḷ*[8] residing within the four bounds[9] of this sacred place[10] of this *Náyanár*. We shall protect all the *dévadanam* lands outside this[11], and the *kuḍimakkaḷ* therein.

While thus under our protection, if any one commits cattle-lifting and such other mean thefts[12], we shall confiscate two *más* of wet-land and plant the trident stone on its boundaries as forfeit to the God, and restore whatever is stolen or plundered[13].

All the wet-lands and dry-lands that the residents of this sanctified place, *viz.*, the *Śivabráhmaṇar*[14], *Śeṭṭikaḷ*[15], *Veḷḷáḷar*[16], *Kaikkóḷar*[17], *Dévaraḍiyár*[18],

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[1] Madurai—Madura, the Páṇḍiyan capital. Īḻam-Ceylon.

[2] Karuvúr—Karur, the Céra capital.

[3] Anointment as hero.

[4] Anointment as victor.

[5] Representatives of the district assembly (náḍu).

[6] The district assembly.

[7] *Kaṛkaḍakam*—The sign Cancer in the zodiac—Corresponding to the fourth month of the Tamil calendar *Áḍi*.

[8] *Kuḍimakkaḷ*—the 18 castes dependent upon the *veḷḷáḷar* tenants of the village, *viz.*, *vaṇṇán* or washerman, *návitan* or barber who was also physician and surgeon, *kuyavan* or potter, *taṭṭán* or goldsmith, *kannán* or brass and coppersmith, *kaṛṛaccan* or mason, *kollan* or blacksmith, *taccan* or carpenter, *eṇṇai váṇikan* or oil-monger, *uppuvváṇikan* or salt–monger, *ilaiváṇikan* or betel-seller, *paḷḷi* or watchman, *púmálaikkáran* or florist, *paṛaiyan* or public drummer, *koviṛkuḍiyán* or conch blower, *occan* or temple drummer, *valaiyan* or fisherman, and *pánan* or bard.

[9] *varam.*

[10] *tiṙuppati.*

[11] *puṛa-dévadánaṅgaḷ.*

[12] *Śidambukaḷ.*

[13] *parittanapiḍittana.*

[14] *Śiva-bráhmaṇar*—the priestly class of Brahmins who conduct worship in the temple.

[15] *Śeṭṭikaḷ*—the Chettiyars of the place—the *vallanáṭṭuccetṭiyárs.*

[16] *Veḷḷáḷar*—the cultivating class.

[17] *Kaikkóḷar*—the piper or weaver class.

[18] *Dévaraḍiyár*—*lit.*, the women dedicated to service in the temple—the "dancing-girls"

Kaṇmáḷar[19], *Iḍaiyar*[20], and others who have come to dwell here, purchased from us shall be *kuḍiniṅgá-dévadánam*[21], and they shall pay all the dues to our *Náyanár*. By way of these payments He shall receive ten *kalams*, one *túṇi* and one *padakku* of paddy from every *má* of wet-land, and fifteen and a half *káśu* from every *má* of dry-land.

Declaring these lands to be *kuḍi-niṅgá-dévádanám* of the Lord, the *Náyanár* of Tiruvarankuḷam, and stipulating that the dues by way of paddy and *káśu*, payable in the above manner, shall be paid to Him for so long as the moon and sun endure, we, the *náṭṭóm* constituting the *náḍu* of Vallanàḍu, had this deed inscribed on stone and copper-plate in favour of the *Náyanár* of Tiruvarankuḷam.

(We further undertake to) protect the *kuḍimakkaḷ* who cultivate the lands, and see that no trouble arises,.."

Inscription No. 177.

Place :—Kuḷattúr Taluk—Kunnàṇḍàrkóvil—Parvatagiríśvara temple—on the wall of the northern rock-cut cave.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Tribhuvanavíra Dévar (?) also called Kó-Ràjakésarivarman[1]

Date :—Fortieth year of the King corresponding to 1218–19 A. D. (?)

Language and Script :—Tamil, parts not accessible, 7 lines.

Translation :—

"Hail! Prosperity! In the fortieth year of Tribhuvana...(?) also called Kó-Ràjakésarivarman[1]. For the Cittirai festival of the *Mahádévar* of Tirukkunṛàkkuḍi in Vaḍapanaṅgàṭṭunàḍu of Jayaśiṅgakulakàlavaḷanàḍu, the amount received from Viḻiñadaraiyan Taṇḍavi..............................also called.......................of Tiruvaḻundúr nàḍu in...........................Cóḷavaḷanàḍu is..........of *pon* and interest thereon and three-fourths *kásu*.."

Inscription No. 178.

Place :—Kuḷattúr Taluk—Vayalógam—Viśvanàthasvàmi temple—on the wall to the north of the entrance.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Tribhuvanavíra Dévar who, after taking Madurai and Íḻam, was pleased to celebrate in Madurai, his *vìrábhiṣékham*, and *vijayábhiṣékham*—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Lost (43rd year, corresponding to 1221–22 A. D. ?)[1]

Language and Script :—Tamil, date damaged, 9 lines.

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[19] *Kaṇmáḷar*—artisans—goldsmiths, blacksmiths, brass-smiths, masons, carpenters, etc.

[20] *Iḍaiyar*—shepherds.

[21] *Kuḍi-niṅgá-dévadánam*—an eleemosynary tenure; lands given to a temple, from which the cultivating tenants were not evicted on conveyance.

[1] The name is not complete and the identification of the King is doubtful. The title Rájakesari is clear in the inscription, and Kulóttuṅga III, to whom this inscription is assigned in the 'Chronological List of Inscriptions,' was a Parakésari. The reading 'Tribhuvana' is there, but 'víra' is conjectural. It may stand for 'Tribhuvanaccakravartikaḷ'. Probably this is an inscription of Rájakésari Kulóttuṅga I, (1070–1122 A. D.), if so the date must be 1110–11 A. D.

Translation :—

"Hail! Prosperity! In the 43rd (?)[1] year of Tribhuvanaccakravartikal Śri Tribhuvanavíra Dévar, who, after taking Madurai and Ílam, was pleased to celebrate in Madurai, his *vìrábhiṣékham*[2] and *vijayábhiṣékham*[3]: The following is the gift that I, Kulóttuṅgacóḻa Kaḍambaràyan also called Teṟṟan Araśarkaḷañjappirandàn, gave to the *Náyanár* of Tiruvagattiśvaram, the Lord of Vayalakanàḍu[4] in Kaḍalaḍaiyàdilaṅgaikoṇḍacóḻavaḷanàḍu :—

I, Kulóttuṅgacóḻakaḍambaràyan, also called Teṟṟan Araśarkaḷañjappirandàn, praying for the welfare of Appàṇḍàr, gave to this *Nayánár*, with due oblations of water, the lands in Kalippaḍakki and everything on and round them, as *iṟaiyili-dévadánam*[5] and inscribed this gift on stone."

Inscription No. 179

Place :—Tirumayam Taluk—Śàttanúr—Umàpatíśvara temple—on the south wall of the *ardhamaṇḍapam.*

Dynasty and King :—Cóḻa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅgacóḻa Dévar–Parakésari Kulóttuṅga III, 1178–1223 A. D.

Date :—Lost.

Language and Script :—Tamil—4 long lines.

Translation :—

"Hail! Prosperity! In the..............year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅgacóḻa Dévar—the gift that I, Nikaḻdaràyan, also called Tirukkoḍuṅkunṟamuḍaiyàn[1] of Tiruvàlattúr, gave to the *Náyanár* who abides in the Umàpatíśvaram shrine of the Śri Kayilàyam[2] temple in Śattanúr in the Ollaiyúr Kúṟṟam of Iraṭṭapàḍi-koṇḍa-cóḻa-vaḷanàḍu :—

I, Nikaḻdaràyan also called Tirukkoḍuṅkunṟamuḍaiyàn of Tiruvàlattúr, gave, with due oblations of water, the *kuḍikkáḍu* called............and everything in and round it, free of *iṟai* and *antaráyam.*[3] May this be under the protection of all Màhéśvaras".

Inscription No. 180.

Place :—Kuḷattúr Taluk—Panaṅguḍi—Agastíśvaram temple—on the west wall.

Dynasty and King :—Cóḻa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga cóḻa Dévar, also called Kó-Parakésarivarman—Parakésari Kulóttuṅga III, 1178–1223 A. D.

Begins with the *praśasti* of the king commencing with the words *puyal-varappi-vaḷam-peruka, etc.**

Date :—Lost.

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1 See Professor K. A. N Sastry, Cóḻas Vol. II, Part II, Page 715, note 63.

2 Anointment as hero.

3 Anointment as victor.

4 Vayalakam is the old name of Vayalógam.

5 *iṟaiyili-dévadánam*—class of eleemosynary tenure—lands presented to a temple and declared tax-free.

1 Niṣadharájan, lord of Tirukkoḍuṅkunṟam or Piránmalai.

2 Śri Kailásam.

3 *iṟai*-government tax; *antaráyam* tax levied by the local administrative body.

* The *praśasti* closely resembles that of No. 85, S. I. I., III, except for the first two words which are '*puyal váyttu*'. This is the only inscription in the State which begins with this form of the *praśasti* of Kulottuṅga III.

Language and Script :—Tamil—the latter part of the *praśasti*, the date and text are much damaged—10 lines extant.

Translation :—

"Hail! Prosperity! (In the......year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḻa Dévar also called Kó-Parakésaripanmar), who put on the magnificent crown, in order to protect the country for a long period of prosperity, while the rains were abundant[1] and the fertility of the land increased[2], while the following of the four Vedas, which are true for ever, prospered[3], the Goddess of Fortune and the Goddess of Victory abode in all glory[4], his golden parasol, white like the moon, was brilliant[5], the vanquished kings worshipped at his feet[6], the Goddess of the earth rejoiced in her heart[7], the Code of Manu prevailed in all glory[8], and the authority of his discus and sceptre spread in all directions.[9]

Who sent an army, at the request of Vikrama Pàṇḍiyan, and disfigured the face of the son of Víra Pàṇḍiyan[10].. ....''[11]

Inscription No. 181.

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—Mélaikkóvil—on the south wall of the *maṇḍapam* in front of the rock-cut shrine.

Dynasty and King :—Cóḻa—Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar—Parakésari Ràjaràja II, 1146–73 A. D.[1]

Date :—Fifth year of the King, corresponding to 1150–51 A. D.

Language and Script :—Tamil–12 lines.

Translation :—

"Hail! Prosperity! In the 5th year of Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar: Whereas, Víramaḻakiya Pallavaràyan, also called Naṟran Periyàn, one the *ahambaḍi-maṟa-mudalikaḷ*[2] serving under Kulóttuṅga Cóḻa Kaḍambaràyan, also called Tannan Edirillàpperumàḷ, the *sár-araiyan*[3] of this *náḍu*, made a gift of a lamp to the *Mahádévar* who abides in the

[1] The text has '*puyalvarappi*' whereas S. I. I.; III, No. 85 has *puyal-peruka*, No. 86, and 87 *ibid* have *puyal-váyttu*.

[2] *Vaḷum-peruka.*

[3] *Poyyáda-nán-maṟaiyin-śeyal-váyppa.*

[4] *Tirumakaḷum-jayamakaḷum-śiṟandu-váḻa.*

[5] *Veṉ-madi-poṟ-kuḍai-viḷaṅga*

[6] *Vél-véndar-aḍi-vaṇaṅga*

[7] *Maṉ-madantai-manam-kaḻippa*; S. I. I.; III, No. 85, has *manam-makiḻa.*

[8] *Manu-nídi-taḻaittóṅga*; S. I. I.; III, No. 85 has *manuvin-neṟi.*

[9] *Cakkaramum-śeṅgólum-tikkanaittum-śela-naḍappa*; S. I. I.; III No. 85, has *tanit-tanaittum śela-naḍakka.*

[10] The text should read " Vikkirama-páṇḍiyan—*véṇḍa-viṭṭa-taṇḍál*-Víra-páṇḍiyan-*makan* (instead of *Vikkirama-páṇḍiyar-makan*), etc.

[11] Rest much damaged.

[1] Identified as Ràjarája III (1216–57 A. D.) and included under the inscriptions of his time in the "Chronological List of Inscriptions." The chief Kulóttuṅga Cóḻa Kaḍambaráyan, also called Tannan Edirillápperumáḷ, was a contemporary of Ràjarája II and of his successor Rájádhirája II. Cf. P. S. I. 138 (A. R. E. 337 of 1914) and 135 (A. R. E. 355 of 1904).

[2] *Agambaḍi-maṟa-mudalikaḷ*–a Maṟavar chieftain or nobleman of the Ahambaḍiyar sect.

[3] *Śár-araiyan*-viceroy or administrator of a province.

Tiruméṟṟaḷi[4] as the Lord of Tirunalakkunṟam[5] in Kunṟiyúr nàḍu of Iraṭṭapàḍi-koṇḍa-cóḻa-vaḷanàḍu, for which one *uḻakku* of ghee is to be supplied daily from a flock of ninety-six sheep;

We, the *Śivabráhmaṇar*[6] of this temple, Bhàradvàji[7] Màdankunṟan, Nàrpat-teṇṇàyirakkattan Muḍivilàmudal, Kaṟumàṇikka.............................. Śuṟṟi Kunṟan, Amba.............................ndra.............................. ayyàṟu Dévan.. shall supply the ghee with the forty-eight sheep and thirteen cows that we have received therefor.

I, Víramaḻakiya Pallavaràyar, also called Naṟṟan Periyàn, hereby gave one lamp, made of *tárá*[8] and weighing 50(?)[9] including the core.[10] May this be under the protection of all Màhéśvaras."

Inscription No. 182.

Place:—Kuḷattúr Taluk—Kuḍumiyàmalai—Śikhànàthasvàmi temple—on the north wall of the second *prákáram*.

Dynasty and King:—Cóḷa—Tribhuvanaccakravarikaḷ Śri Ràjaràja Dévar, also called Kó-Parakésaripanmar—Parakésari Ràjaràja II, 1146–1173 A. D.[1]

Begins with the *praśasti* of the king commencing with the words *tirumádum-puvimádum–jayamádum*, etc.

Date:—Sixteenth year of the King, 266th day, corresponding to 1161–62 A. D.[2]

Language and Script:—Tamil–6 long lines—slightly damaged.

Translation:—

"Hail! Prosperity! On the 266th day of the 16th year of Tribhuvanaccakra-vartikaḷ Śri Ràjaràja Dévar, also called King Parakésarivarman, who, while the Goddess of Prosperity[3], the Goddess of the Earth, the Goddess of Victory,[4] and the Goddess of Learning residing in the tongue, lovingly embraced him:

While the followers of the sacred *védas* observed strictly all the codes prescribed therein, and consequently the land flourished exceedingly in fertility,[5] crowned himself with the bejewelled crown to which he had rightfully succeeded, when the moon of his white parasol was shining as if it were the sole shelter [6]under which the eight elephants of the

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[4] Mélaikkóvil.

[5] Tirunalakkunṟam-the old name of Kuḍumiyámalai.

[6] *Śivabráhmaṇar*-priests of the Śaivaite order.

[7] Of the *Bháradvája gótram* (sept.)

[8] *Tárá*-alloy of copper (8 parts) and tin (5 parts).

[9] The unit is not mentioned.

[10] *Uṭkaru-uḷ paḍa*; *uṭkaru* may be the earthen core inside the casting.

[1] This inscription belongs to Rájarája II, and not to Rájarája III, as assigned in the "Chronological List of Inscriptions". The *praśasti* is identical with that of Rájarája II, (see P. S. I. 135 & 136), except for slight variations in the first line (see below).

[2] The date may also be read as '11th' year.

[3] P. S. I. 135 &136 have *púmaruviya-tirumádu*–'Goddess of Prosperity enshrined in the Lotus flower.'

[4] P. S. I. 135 & 136 have *puvi-maruviya-jayamádu*- 'Goddess of Victory cherished on earth.'

[5] P. S. I. 135 & 136 have–'*arumaṟaiyavar-vidi-neṟi-yanaittum-taḻaittóṅga*' while the reading here is '*arumaṟaiyavar-vidi-neṟi-uṇarndu-nír-taḻaittóṅga*.'

[6] *Tanikkúḍam*.

quarters rested,[7] his sceptre was chasing away *karuṅgali*[8] like a thief, and his mightly *discus*[9] with its rays of brilliance followed extending its authority ever more widely :

Who, while the kings called Villavar[10], Iraṭṭar,[11] Mínavar,[12] Śiṅgaḷar,[13] Pallavar and others[14] paid obeisance, governed the earth with his wisdom, which was beyond imagination[15], seated enthroned on the Throne of Victory, along with Bhuvanimuḻududaiyàḷ, his queen:

The orders of the revenue department[16] in respect of a *dévadána iṛaiyili*[17] granted by royal decree :—

Ten *vélis* of land in Puduvúr of this *náḍu* are hereby granted, from this sixteenth *pacán*[18], as *dévadána-iṛaiyili* to pay and provide for the requirements of the service[19] of the *Mádévar*, who abides in Tirunalakunṛam,[20] as the Lord of Kunṛuśúḻnàḍu in Iraṭṭapàḍikoṇḍacóḻavaḷanàḍu, also called Kónàḍu.

Having entered these ten *vélis*, I Paḻaiyanúruḍaiyàn,[21] the *puravariśikáṇa-náyakam*,[22] signed hereunder. This is the signature of Toṇḍaimàn.[23] This is the signature of Neṛkunṛaṅkaḻiyàn, the *puravariśikáṇattu mukavaḍam*.[24] This is the signature of Makaḍamaṅgalamuḍaiyàn, the *puravariśi-kánattu-mukavaṭṭi*.[25]"

Inscription No 183*

Place :—Àlaṅguḍi Taluk—Tirugókarṇam—Gókarṇéśvara temple—on the rock to the left of the steps leading to the tarn on the north of the rock-cut shrine.

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[7] *Tiṅgaḷ-veṇkuḍai-tiśai-kaḻiṛeṭṭum-taṅga-tanikkúḍam-táṅ-ena-viḷaṅga.*

[8] *Karuṅgali*-the dark age of misery, famine and strife.

[9] *Discus*-symbol of authority.

[10] *Villavar*-Céra.

[11] *Iraṭṭar*-Ráṣṭrakúṭa.

[12] *Mínavar*-Paṇḍiya.

[13] *Śiṅgḷar*-Singhalese king.

[14] Ins. 135, 136, and this have-*Mudaliyar*.

[15] *Eṇṇarum-kaṛpil-maṇṇakam-purandu* ; *kaṛpu*-wisdom acquired by great learning.

[16] *Uḷvari*-see Ins. 126.

[17] A kind of tenure—tax-free land given to a temple.

[18] *Pacán*-harvest year.

[19] *Nimandaṅgal.*

[20] Old name of Kuḍumiyámalai.

[21] Paḻaiyanúruḍaiyán—There was a Pallavaráyar feudatory of Rájadhirája II, who was also a contemporary of Kulottuṅga III, in the early years of his reign, called Paḻaiyanúr Uḍaiyán Védavanam Uḍaiyán Ammaiyappan, also called Aṇṇan Pallavaráyan. He came into prominence early after Rájádhirája's accession, and thus was also a later contemporary of of Rájarája II. He made a gift to Tiruvárúr (M. E. R. 538 of 1904) in the second year of Rájadhirája II. It was he who decided the proportion in which the lands of Perumánambi were to be distributed on his death among his relatives (M. E. R. 433 of 1924) in the 12th year of the King. This inscription narrates the war of the Páṇḍiyan succession, recounts the services of this chief to the State and ascribes to Aṇṇan Pallavaráyan a prominent part in the events (See Prof. Sastri, Cóḻas, II, 1, pp. 102–3 & 109). In the 10th year of Kulottuṅga III, a Paḻaiyanúr Uḍaiyán figures in M. E. R. 259 of 1925.

[22] *Puravu-variśai-káṇa-nayakam*—The chief officer (*náyakam*) who supervises (*káṇa*) revenue settlement and accounts (*puravu variśai*).

[23] Toṇḍaimán was probably one of the chief officers—a royal secretary.

[24] *Puravu-variśai-káṇattu-mukavaḍam*—the head (*mukavaḍam*) of the office of revenue settlement and accounts.

[25] *Puravu-variśai-káṇattu-mukavaṭṭi*—Chief scribe (*mukavaṭṭi*) of the office of revenue settlement and accounts.

* M. E. R. 410 of 1902—text published in 'South Indian Inscriptions'-Vol. VII, No. 1043.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar—Ràjakésari Ràjaràja III, 1216-57 A. D.

Date :—Twentieth year of the King, corresponding to 1235-36 A. D.[1]

Language and Script :—Tamil-20 lines-damaged.

Translation :—

"In the (20)th year of Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar, I, Vàcciyan,[2] one of the servants[3] of Śómala Déviyàr who was the 'mother'[4] of Śómíśvara Dévar[5]-son of Póśaḷa Śri Víra Naraśiṅga Dévar of Dorai-samudram,[6] made the following endowment to secure the welfare of my mother, Mañjavi and father, Pàruśadévar, to the *Náyanár* who abides in Tirugókaṛnam in Tenkaviranàḍu, in order to provide for the continuance of one lamp, which was kept alight daily from a former occasion, for keeping alight another lamp daily from the first day of the *uttaráyaṇam*[7] and for the supply of two *náḻis*[8] of flowers for the garland[9], for which additional endowment, the Śivabràhmaṇar[10] of this temple shall receive the price fixed for one half of the wet-lands and one half of the dry-lands included within the boundaries of the Adampaḷḷi[11] lands, which I have already bought and endowed, and maintain this for so long as the sun and moon endure. May the feet of whoever protects this charity be placed on my head. May these prosper."

Inscription No. 184*

Place :—Kuḷattúr Taluk—Kunnàṇḍàrkóvil—Parvatagiríśvara temple—on the wall to the north of the second *gópuram*.

Dynasty and King :—Cóḷa-Śri Ràjaràja Dévar—Parakésari Ràjaràja II; 1146-1173 A. D.[1]

Date :—Second year of the King, corresponding to 1147-48 A. D.

Language and Script :—Tamil, 7 lines, incomplete.

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[1] M. E. R. 410 of 1902 = S. I. I. VII, 1043, gives the date as the 10th year, whereas the P. S. I. (Texts) gives 20th year. Except for the difference in the years, the texts are identical. Prof. Sastri, in his 'Coḷas' II, ii, pp. 732 & 749 refers to these as two separate inscriptions—10th year M. E. R 410 of 1902; S. I. I., VII, 1043: 20th year P. S. I., 183.

[2] Reading in S. I. I., 1043. P. S. I., 183 has Váccayar.

[3] *Śiṛuppiḷḷai*—See also M. E. R. 242 of 1929-30.

[4] This Śómala Déviyár seems to be the Śóvala Dévi, sister of Víra Narasimha II the Hoysala King, who "was like a mother" to Víra Sóméśvara, the son of Narasimha II by his queen Kálala Dévi. Mys. Gazz. II, ii, p. 1382.

[5] Víra Sóméśvara, (1234-62 A. D.), the son and successor of Víra Narasimha and maternal uncle of Rájéndra Cóḷa III who succeeded Rájarája III after murdering him.

[6] Víra Narasimha II, the Hoysala (in Tamil-'Póśaḷa') King (1217-35 A. D.), who established on the throne the dethroned Cóḷa King Rájarája III, after defeating Máṛavarman Sundara Paṇḍiya I, and rescued Rájarája III from prison in which he was put by Kó-Peruñjinga, the rebel Pallava vassal, and restored him to the throne for a second time in 1229-32 A. D.

[7] *Uttaráyaṇam*—period of the sun's progress towards the north for six months from the month of *Tai*.

[8] A measure.

[9] *Tiruppaḷḷittámam.*

[10] The class of Saivaite Brahmins who conduct worship in temples.

[11] *Adampaḷḷi* or *Ádampaḷḷi* probably refers to the lands of the Jain temple on the Śaḍaiyáppaṛai near by.

* Madras Epigrapical Collections No. 372 of 1914.

[1] Included under the unidentified Rájarájas in the "Chronological List of Inscriptions". Prof. K. A. N. Sastri, in his 'Coḷas' II, ii, p. 647, includes this in the list of inscriptions under Rájarjá II.

Translation :—

"Hail! Prosperity! In the second year of Śri Ràjaràja Dévar: We, the *Nagarattóm*[2] of Virudharàjabhayaṅkarapuram,[3] also called Peruṅguḍi, shall pay, as tenants[4] under the *Náyanár*, Kunṟapperumàn,[5] one thousand *káśus* annually as perpetual tax.[6] The *araiyars*[7] of Vaḍapanaṅgàṭṭunàḍu shall protect us. In this *náḍu*, if there be any.........(who molests or murders one of us?)..................................should get..................................
...."

Inscription No. 185.

Place :—Kuḷattúr Taluk—Nírpaḷani—Vaḷarmadíśvarar temple—on the west wall of the *gópuram*.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar—Ràjakésari Ràjaràja III, 1216–57 A. D.[1]

Date :—Second year of the King, corresponding to 1217–18 A. D.

Language and Script :—Tamil–8 lines.

Translation :—

"Hail! Prosperity! Whereas, we, the *Śivabráhmaṇar*[2], who hold hereditary right of divine service[3] in the temple of the *Náyanár* of Vaḷarmadíśvaram, the Lord of Nírpaḷani in the Uṟattúr Kúṟṟam of Kaḍalaḍaiyàdilaṅgaikoṇḍacóḷavaḷanàdu, also called Kónàḍu, namely Viraiyàdi Uḍaiyàn of the *Káśyapagótra*[4] and members of his family, who hold the right of service for one-third of the number of days (in a month?), Viḷumi Uḍaiyàn of the same *gótra* and members of his family who hold the right of service for one-third of the number of days (in the month?), and Dévan Aṇḍàn and Viraiyàḍi Àḷavandàn of the *Pulláli gótra*, who hold the right of service for one-third of the number of days (in the month), have jointly received six hundred *káśus* from Kàṭṭiyakaiyar, also called Àṇḍàr Śelvar:

We all jointly, shall treat this as an endowment, and keep alight one lamp for this *Náyanár*, perpetually, for so long as the moon and sun endure."

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[2] *Nagarattóm*—members of the civic assembly.

[3] The City is named after Virudharájabhayaṅkara, the title of Kulóttúṅga I, meaning 'the terror to the enemy king Virudharája or Vikramáditya VI'. The Rájarája who came after Kulóttuṅga I was Rájarája II.

[4] *Kuḍimakkaḷáy*.

[5] Kunṟapperumán—the Lord of the hill. Tamil for Parvatagiríśvara.

[6] *Áṭṭaikku-váḍákkaḍamaiyáka*.

[7] Local chieftains, who administer the *naḍú* and are entrusted with the duties of watch and ward in the territory.

[1] Included under the unidentified Rájarájas in the 'Chronological List of Inscriptions.' The king seems to be Rájarája III, since one *Śivabráhmaṇar* mentioned in this record is the same as the one in P. S. I. 160, of the 28th year of Kulóttuṅga III, in the same temple.

[2] The class of Śaivaite Brahmins who are priests in a temple.

[3] *Kóviṟ-káṇi-uḍaiya*.

[4] Sept.

Inscription No. 186*

Place :—Kuḷattúr Taluk—Kunnàṇḍàrkóvil—Parvatagiriśvara temple—on the wall to the south of the second *gópuram*.

Dynasty and King :—Cóḷa—Śri Ràjaràja Dévar—Parakésari Ràjaràja II, 1146–73 A. D.[1]

Date :—Third year of the King, corresponding to 1148–49 A. D.

Language and Script :—Tamil, 7 lines.

Translation :—

"Hail! Prosperity! In the third year of Śri Ràjaràja Dévar, We the *náṭṭóm*[2] of Vaḍapanaṅgàḍu, hereby resolved that if any one commits an offence against property or person in the village of Ambanavar-nalvayalúr, its fields, or highways[3], we shall confiscate, as fine[4] payable to Kunṛapperumàḷ[5], one *má* of cultivable land, and shall not accept anything else by weight or measure as equivalent thereto[6]:"

Inscription No. 187.

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—Śikhànàthasvàmi temple—on the south wall of the second *prákáram*.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartigaḷ Śri Ràjaràja Dévar—Parakésari Ràjaràja II, 1146–73 A. D.[1]

Date :—Fifth year of the King, corresponding to 1150–51 A. D.

Language and Script : - Tamil, 5 lines.

Translation :—

"Hail! Prosperity! In the 5th year of Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar: Whereas I, Véḷàn Kódaṇḍan, of Śikhànallúr in Kunṛusúḻnàḍu of Iraṭṭapàḍikoṇḍacóḻavaḷanàḍu, bought and endowed a *kuḍikkáḍu*[2] to the *Mádévar* who abides in Trivikramacóḻiśvaram in Mélmaṇanallúr, and whereas I agreed that it should continue as a *kuḍiniṅgá-dévadánam*[3] under the tenancy of Kóvan Cóḻan, its former holder from whom I bought it, I hereby stipulate that he shall enjoy the proceeds[4] after paying *kiḻirai*.[5]

Declaring that this shall continue so, for so long as the moon and sun endure, I, Véḷàn Kódaṇḍan, made this gift."

* Madras Epigraphical Collections No. 373 of 1914.

[1] Included under the unidentified Rájarájas in the 'Chronological List of Inscriptions.' Prof. Sastri, Cóḷas II, ii, p. 647, includes this under Rájarája II.

[2] *Náṭṭóm*–the members of the 'District Assembly'.

[3] *Ambanavar–nalvayalúril–vayalil–vaḻiyil–aḻipiḻai śeyyil.*

[4] *Daṇḍam.*

[5] Kunṛapperumáḷ–'the Lord of the hill'–Parvatagiriśvara.

[6] *Niraiyilum–varaiyilum–okkak–koḷḷak-kaḍavadallaváka.*

[1] Included under the unidentified Rájarájas in the "Chronological List of Inscriptions." The donor Véḷán Kódaṇḍan is the same who figures in P. S. I. 136, an inscription of the time of Rájarája II, with his *praśasti*.

[2] *Kuḍikkáḍu*–hamlet, tenants holding.

[3] *Kuḍiniṅgá-dévadánam*–an eleemosynary tenure, being lands conveyed to the ownership of a temple, without the eviction of the original tenants during the conveyance.

[4] Probably the *kuḍiváram* or tenant's share.

[5] *Kiḻ iṛai*–ground rent.

Inscription No. 188.

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—Śikhànàthasvàmi temple—on the south wall of the second *prákáram.*

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar—Ràjakésari Ràjaràja III, 1216-57 A. D.[1]

Date : - Eighth year of the King, corresponding to 1223-24 A. D.

Language and Script :—Tamil—5 lines, damaged.

Translation :—

"Hail! Prosperity! In the 8th year of Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar:

The land belonging to the *dévadánam* of the *Náyanár* who abides in Tirunalakkunṛam[2] as the Lord of Kunrisúḷnàḍu in Iraṭṭapàḍikoṇḍa-cóḷa-vaḷanàdu, that I, Sunditayilumnallàḷ, the *aṇukki*[3] of Kulóttuṅga cóḷa Kadambaràyar, also called Tannan Edirillàpperumàḷ, *sár-araiyan*[4] of this *náḍu*, bought as *Caṇḍéśvaravilai*[5] for the digging and construction of an *uruṇi*[6], has the following boundaries:—eastern boundary to the west of.................; southern boundary to the north of the village, western boundary to the east of Śendan tirunandavanam[7], and northern boundary to the south of the...... *vìdi*[8]. For this land, lying within the four boundaries thus specified, the amount paid into the sacred hands of Caṇḍéśvarar is 50 *káśus*. Having paid these fifty *káśus* and bought this land, and having dedicated this in the name of.......................Śaṅkaran Às—m, and named it Umaiyàṇḍi úruṇi, I, Sunditàyilumnallàḷ made this gift. May this be under the protection of all Màhàśvaras."

Inscription No. 189.

Place :—Tirumayam Taluk—Sundaram—Svayamprakàśamúrti temple—on the west wall of the central shrine.

Dynasty and King :—Cóḷa—Ràjaràja Dévar.[1]

Date :—Twelfth year of the King.

Language and Script :—Tamil—4 lines.

Translation :—

"Hail! Prosperity! In the 12th year of Ràjaràja Dévar: We the *nagarattóm*[2] constituting the *nagaram*[3] of Sundaracóḷapuram[4] resolved

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[1] Included in the list of unidentified Rájarájas in the 'Chronological List of Inscriptions'. This may be ascribed to the time of Rájarája III for the following reasons:—The chief Kulóttuṅga Cóḷa Kaḍambaráyan, also called Śáraraiyan Tannan Edirillápperumáḷ, was a contemporary of Rájádhirája (See P. S. I. 138) and Kulóttuṅga III (See P. S. I. 130 & 146). He is mentioned in a grant of Rájárája III (See P. S. I. 181). His name, Edirillápperumáḷ, indicates that he lived in or after the time of Rájadhirája II, whose pre-coronation name was Edirillápperumaḷ.

[2] Tirunalakkunṛam–old name of Kuḍumiyámalai.

[3] *Aṇukki*–personal maid servant (?), or mistress (?)

[4] *Śár-araiyan*–viceroy or administrator of a *náḍu*.

[5] *Caṇḍéśvaravilai*–the amount paid to Caṇḍéśvara, the supposed custodian of the properties of a Śiva temple, for the conveyance of lands from temple ownership.

[6] *Úrúṇi*–small drinking water tank.

[7] *Tirunandavanam*–temple garden.

[8] The text has '..............*vidai*'–probably *vídi* or highway.

[1] Unidentified.

[2] Members of the civic assembly.

[3] Civic assembly.

[4] Old name of Sundaram village.

that one *palam* of..............................shall be paid as a cess on every unit of all articles....................................measured by weight[5], to the Lord who abides in Tiruttàntónṛíśvaram.[6] May this be under the protection of all Màhéśvaras."

Inscription No. 190.

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—Śikhànàthasvàmi temple—on the north wall of the second *prákáram.*

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar—Parakésari Ràjaràja II, 1146-73 A. D.[1]

Date :—Fifteenth year of the King, corresponding to 1160-61 A. D.

Language and Script :—Tamil—13 long lines.

Translation :—

"Hail! Prosperity! In the 15th year of Tribhuvanaccakravartikaḷ Sri Ràjaràja Dévar:

Whereas, We, the *Úróm,*[2] constituting the *úr*[3] of Mélmaṇanallúr in Kunṛusúḷnàḍu of Iraṭṭapàḍikoṅḍacoḻavaḷanàḍu enquired whether any one would buy the *kuḍikkáḍu*[4] to the north of our village which we were prepared to sell, and whereas, on hearing this resolution of ours, Véḷàn Kódaṇḍan of Śikhànallúr in this *náḍu* replied to it, by offering to buy it for endowment as a *dévadánam* to the *Mahádévar* who abides in the Vikramacóḷíśvaram in Mélmaṇanallúr;

We, the first mentioned *uróm* constituting the *úr,* specified the boundaries of the *kuḍikkáḍu* that we agreed to sell as follows :—

Eastern boundary, to the west of the trident stone[5] that we planted as the boundary of the gardens; southern boundary, to the north of the trident-stone that we planted as the boundary of the alkaline waste[6]; western boundary, to the east of the waterspread of the tank; and northern boundary, to the south of the trident-stone that we planted as the boundary of the gardens.

The price that we agreed upon among ourselves for the lands, included within the four boundaries thus fixed, is 25 *káśus* in good current money. Having received these twenty-five *káśus,* as the price thereof, we, undertake to pay the *iṛai* and *kuḍimai*[7] and all other taxes payable to the king and others[8], that are due from the lands included within the

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[5] *Kól-niṛai*–See S. I. I. III, iii, pp. 266, 268, 272 and 273.

[6] Tamil for *Svayamprakáśa.*

[1] Included under the unidentified Rájarájas in the 'Chronological List of Inscriptions'. The king has been identified as Rájaràja II, through Véḷán Kódaṇḍan, the vendee in the transactions of this document. He figures in another identified inscription of Rájarája II which has the *praśasti* of the king (P. S. I. 136). This & P. S. I. 136 mention the *maṭham* named after Véḷán Kódaṇḍan.

[2] *Úróm*–members of the village assembly.

[3] *Úr*–village assembly.

[4] *Kuḍikkáḍu*–hamlet—tenant's holdings.

[5] *Tiruccúlakkal.*

[6] *Kaḷar.*

[7] *Iṛai*–government tax; *Kuḍimai*–tenancy dues.

[8] *Kó-maṛṛavaṛku.*

boundaries of this *kuḍikkaḍu*. Thus, we, the *úróm* constituting this *úr*, sold this *kuḍikkáḍu* to this Véḷàn Kódaṇḍan as a *dévadánam* to the Lord who abides in Vikramacóḷíśvaram[9].

The land that we set apart in the *úrvayal*[10] for the supply of rice for offerings from the first harvest to the Lord who abides in Tirunalakkunṟam[11] is Piràntanvayal. This land having been sold to him separately, he shall plough it, raise crops thereon and pay the entire proceeds[12] for this purpose.

He shall take the Púlàmparikàl lands, measuring half *káṇi*, which were allotted to Kaṇṇappan Kóran Uḍaiyàn and co-parceners, plough and raise crops thereon and pay the produce.

The lands reclaimed and set apart in the 18th year of this king as *amávásip-puram*[13] for the Lord who abides in Tirunalakkunṟam are Uttaman vayakkal and Àdittan vayakkal, on the south of Véḷànéri, in all two *taḍis*, measuring $\frac{1}{16}$. The following are the conditions of the endowment of these two *mákkáṇis* of land :—

He shall supply on every new-moon day, one *padakku* of rice, and whatever is required for the other dishes for offerings to the God.

The four boundaries of the garden, that Véḷàn Kódaṇḍan made for the purpose of feeding on these days in the Munpakan-tirumaḍam[14] which lies on the north bank of the river and was bought from the reclaimed lands belonging to Panman Maḷavan and co-parceners, are :— Eastern boundary to the west of the trident-stone planted as the boundary of the *náḍu*; southern boundary to the north of the river of this *náḍu*; western boundary to the east of the main sluice[15]; northern boundary to the south of the main sluice.

Declaring that the endowment of this garden, lying within the four boundaries thus fixed, and the other endowments mentioned before shall continue for so long as the moon and sun endure, I, Véḷàn Kódaṇḍan, had this deed inscribed on stone.

The lands that Viraiyàdàn Ulakamuṇḍàn reclaimed and endowed for the supply of oil for anointing[16] the *Kaikkóḷa-náyakar*[17] during the holy festival in Paṇgúni[18] are Kódaṇḍavayakkal in Véḷànéri in Sikhànallur, measuring $\frac{1}{32}$. The conditions of this endowment of one *mákkáṇi* of land are that he shall furnish one *kalam* of rice, and the other articles needed in addition.

In this manner, these may be protected by the Màhéśvaras."

[9] Vikramacóḷíśvaram :—The cave temple now called Mélaikkóvil.

[10] *Úr vayal*-lands in the village in the possession of the village body.

[11] Tirunalakkunṟam is the old name of Kuḍumiyámalai. The temple referred to is the Śikhá-náthasvámi temple.

[12] *Muṟṟúṭṭu.*

[13] *Amávaśippuram*–lands endowed for the provision of what is required for the worship and service on new-moon days.

[14] *Maṭha*–monastery and feeding house.

[15] *Váttalai* or *váyttalai.*

[16] *Tiru-veṇṇaikkáppuram.*

[17] *Kaikkóḷa-náyakar*–Probably the Nandikésvara idol. There are two such old idols in the temple, one of stone and the other of bronze.

[18] *Tiru-Paṅgúni-tirunáḷ*-festival in the month of Paṅguni, the 12th month in the Tamil calendar.

Inscription No. 191.

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—Śikhànàthasvàmi temple—on the east wall of the second *prákáram.*

Dynasty and King :—Cóḷa—Śri Ràjaràja Dévar—Ràjakésari Ràjaràja I, 985-1014 A. D.[1]

Date :—Fifteenth year of the King, corresponding to 999-1000 A. D.[1]

Language and Script :—Tamil—Incomplete; portions of 3 lines only extant. This is engraved on a slab built into the wall; the other slabs are missing.

Translation :—

"Hail! Prosperity! In the 15th year of Śri Ràjaràja Dévar[1]..................

Śénàpàtikaḷ Madhuràntaka Iḷaṅgóvéḷàr[2], the Lord of Koḍumbàḷúr[3] in the Uṛattúr Kúṛṛam..

All of us, the above mentioned, agreed to keep alight..............................

May this be under the protection of all Màhéśvaras."

Inscription No. 192.

Place :—Kuḷattúr Taluk—Pulvayal—Śiva temple—on the east wall of the shrine.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar—Unidentified.[1]

Date :—Twenty-eighth regnal year of the King.

Language and Script :—Tamil—incomplete and defaced—10 lines extant.

Translation :—

"Hail! Prosperity! In the 28th year of Tribhuvanaccakravartikaḷ Sri Ràjaràja Dévar[1] :

Perumaya Véḷàn, Tennavan Pallavataraiyan and Vaḷavataraiyan[2], who captured the territory[3] lying to the south of the Kuḷattúr tank and north of the Veḷḷàṛu river, shall pay from their revenue twelve *káśus* daily, for the provision of food offerings during one *sandhi*[4] from the month of *Kárttigai*[5] of this year, to the *Náyanár* who abides in Tyàgañcata-íśvaram temple, as the Lord in Pulvayal. This shall continue so for so long as the moon and sun endure..

if there be any persons who..

they shall pay as fine..

to the *náḍu*[6] and *nagaram.*[7]. The (trident stone) shall be planted (in their lands?)............as forfeit to the God..

Having thus agreed.."

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[1] Included under the unidentified Rájarájas in the 'Chronological List of Inscriptions'. For reasons of identification as Rájarája I, see following note.

[2] The same as Madhurántaka Irukkuvéḷ, also called Ádityan (Ádiccan) Bhúti Vikramakésari, the *Véḷir* chieftain of Koḍumbáḷúr. The period covered by his records was between 928—88 A. D. and the period when he had ruling powers was probably between 951—88 A. D. He was most powerful as the ally and political subordinate of Madhurántaka Sundara Cóḷa Parántaka II, (956—73 A. D.) This incomplete inscription of the 15th year of Rájarája, seems to refer to a former gift of the *Véḷir* chief.

[3] *Koḍumbáḷúr—uḍaiyár.*

[1] Probably Rájarája III; 1216—57 A. D.

[2] The second and third persons seem to be Kaḷḷar chieftains.

[3] *Śimi-piḍitta,* corrected as *śimai-piḍitta.* The word '*śimai*' connoting 'territory' in Telugu, Kannada, and modern Tamil, occurs for the first time in the State epigraphs.

[4] *Sandhi*—fixed times of worship in the course of the day.

[5] *Kárttigai*—eighth month of the Tamil calendar.

[6] *Náḍu*—district assembly.

[7] *Nagaram*—civic assembly.

Inscription No. 193.

Place :—Tirumayyam Taluk—Péraiyúr—Nàganàthasvàmi temple—on the wall to the north of the entrance of the central shrine.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar—Ràjakésari Ràjaràja III, 1216-57 A. D.[1]

Date :—Twentieth year of the King, corresponding to 1235-36 A. D.[1]

Language and Script :—Tamil, 10 lines.

Translation :—

"Hail! Prosperity! In the 20th year of Tribhuvanaccakravartikaḷ Sri Ràjaràja Dévar[1] :

The orders of Śriman Mahàpradhàni Meyccatrukanḍan, the Sàmantan[2] :—
To all those who hold the offices of *Dévakanmi*[3], *Śri Máhéśvarakkaṇkáṇi*[4] *Śri Káryam*[5] and the temple accountant[6] in the temple of the *Náyanár* who abides in Tirunàgíśvaram, as the Lord of Tiruppéraiyúr.

We are hereby pleased to transfer to you all the dues, including the *kaḍamai*(?) *antaráyam* (?) *śilvari*, *peruvari*, *nádeṉṟa elavaikaḷ*[7] and other rights, *veṭṭi muṭṭáváḷ* and *tévai*[8] of any other kind, in the village of Séndamaṅgalam, for the provision of the daily offerings of rice and other articles[9] to the *Náyanár* of Tirunàgíśvaram, to continue for so long as the moon and sun endure, and to inscribe this order on stone.

Copied from the orders signed by the Sàmantar—this is the signature of Tennavan Brahmàdaràjan[10]; this is the signature of Nírpaḻaniuḍaiyàn, this is the signature of Śembiyan Pallavaraiyan, the accountant[11] of this village".

Inscription No. 194.

Place :—Tirumayyam Taluk—Péraiyúr—Nàganàthasvàmi temple—on the wall to the north of the entrance of the central shrine—below the previous inscription (No. 193).

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1 Included under an unidentified Rájarája in the "Chronological List of Inscriptions". The king meant seems to be Rájarája III (please see below).

2 The reading '*Śri manu-mahá-śáni*' in the text is to be corrected as '*Śriman Mahápradháni*' Śriman Mahápradhani—means 'the illustrious and chief minister, or counsellor'. Meycatrukaṇḍan means 'the destroyer of the king's enemies'; Sámantan, means 'a Chief and General'. Such titled nobles were common in the time of Rájarája III. The title 'Meycatrukaṇḍan', may have a reference to the strong measures taken against seditionaries and rebels after the defeat of Kó-Peruñjiṅga, the Pallava usurper and during the short lived restoration of Rájarája III to the throne.

3 *Dévakanmi*—temple trustees.

4 *Śri Máhéśvara-kaṇkáṇi*—the congregation of Śaiva devotees who supervise temple affairs.

5 *Śrikáryam*—the priest or manager of the temple.

6 *Kóyil-kaṇakku.*

7 These are various cesses and octroi duties; *Kaḍamai*—government tax; *antaráyam*—tax paid to the local body; *śilvari*—minor cesses; *peruvari*—major cesses; *náḍenra élvaikaḷ*—taxes levied by the *náḍu* or district assembly.

8 '*Veṭṭi-muṭṭaváḷ-maṟṟum-eppérpaṭṭa-tévaikaḷum*': *veṭṭi*—free food to labourers, who work for the public benefit, *muṭṭáváḷ*, supply of free labour for similar purposes, '*tévai* of any other kind' probably means supply of men for public work or articles to feed them.

9 *Tiruppaḍimáṟṟu-uḷḷiṭṭa-vyañjanaṅgaḷ.*

10 Brahmádirájan or Brahmádiráyan—title of Brahmín Generals in the army.

11 Text has *Kaṇaṅguḍaiyán*, which is corrected here as *Kaṇakkuḍaiyán*.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Sri Ràjaràja Dévar—Ràjakésari Ràjaràja III, 1216—57 A. D.[1]

Date :—Twentieth year of the King, corresponding to 1235—36 A. D.

Language and Script :—Tamil, damaged and incomplete, 3 lines extant.

Translation :—

"In the 20th year of Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar[1], I, Kaliṅgaràyan, also called Tiruvan Araiyapperumàḷ,[2] gave to the *Náyanár* who abides in Tirunàgíśvaram, as the Lord of Tiruppéraiyil[3] ...."

Inscription No. 195.*

Place :—Kuḷattur Taluk—Tiruvéṅgaivàśal—Vyàgrapuríśvara temple—on the south wall of the first *prákáram.*

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar—Ràjakésari Ràjaràja III, 1216—57 A. D.[1]

Date :—Twentieth year of the King, corresponding to 1235—36 A. D.[1]

Language and Script :—Tamil, 7 lines.

Translation :—

"Hail! Prosperity! In the 20th year of Tribhuvanaccakravartikaḷ Sri Ràjaràja Dévar: It is hereby declared that the *kaḍamai, antaráyam, veṭṭi, muṭṭáváḷ* and other kinds of *áyam* and *kuḍimai*[2] due from the eighteen *más* of land, which have hitherto been paying taxes as *kuḍippaṟṟu*[3] lands, in the *akavayal* of Tiruvéṅgaivàyil in Peruvàyinàḍu of Jayaśiṅgakulakàlavaḷanàḍu, shall be paid in the ratio of one half to the *Náyanár* who abides in Tiruvéṅgaivàyil, and the other half as provision for festival expenses[4] of the *Śadiraviḍaṅga náyakar* and His Consort[5] of this holy temple: as authorisation whereof, this is the signature of Kaḍàrattaraiyan, also called Tiruvuḍaiyàn Udaiyapperumàḷ, this is the signature of Tribhuvanavírakkaḍàrattaraiyan, also called Tiruvuḍaiyà-víramaḷagiya Dévan".

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[1] Probably Rájarája III, judging from the absence of the *praśasti* (see below).

[2] Tiruvan Araiyapperumal, also called Kaliṅgaráyan, was probably the same as Piḻḻai Kaliṅgaráyan, a noble of the times of Rájarája III. See A. R. E. 241 of 1917 and 250 of 1917.

[3] Tiruppéraiyil—name of Péraiyúr.

* Madras EpigraphicalCollections 247 of 1914.

[1] Included under the unidentified Rájarája inscriptions in the 'Chronological List of Inscriptions'. The king is obviously Rájarája III, judging from the name of the signatory, Tribhuvanavíra Kaḍárattaraiyan. Tribhuvanavíra was the title assumed by Kulóttuṅga III (1178—1223 A. D.) in his inscriptions dating from this 30th year onwards. The Rájarája who succeeded him was Rájarája III. Professor K. A. N. Sastri, in his 'Cólas' II, ii, page 750, includes this in the list under Rájarája III.

[2] These are various duties and imposts payable by the tenant. *Kaḍamai*—government land tax; *antaráyam*—tax paid to the local body; these two form the *áyam*, a general term for taxes. The rest are services obligatory on the part of the tenant (*Kuḍimai*) and include *veṭṭi* or free food to labourers on public works and *muṭṭáváḷ* or free labour supplied for public works.

[3] *Kuḍippaṟṟu*—tenant's holdings or holdings of any one of the eighteen castes that come under the term *Kuḍimakkaḷ.*

[4] *Tirunáṭpaḍi.*

[5] *Nácciyár.*

Inscription No. 196.

Place :—Kuḷattúr Taluk—Kumàramaṅgalam—on a slab planted in a feeder channel to the east of the village.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar—Ràjakésari Ràjaràja III, 1216–57 A. D.[1]

Date :—Twenty-fourth year of the King; the sixth day of the..........fortnight in the month of..................; a Sunday when the moon was in the asterism of *Tiruvóṇam* (*Śrávaṇam*); the year corresponds to 1239–40 A. D.; the date is probably Sunday, 19th of May[2].

Language and Script :—Tamil; damaged; 16 lines.

Translation :—

"Hail! Prosperity! In the 24th year of Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar, on Sunday, the sixth day of the (dark) fortnight, in the month of (*Vaikáśi*), when the moon was in conjunction with the asterism of *Tiruvóṇam* :

Whereas, we, the members of the *náḍu*,[3] *nagaram*[4] and several *agara-brahmadéyams*[5] of Kónàḍu, also called Kaḍalaḍaiyàdilaṅgai-koṇḍacóḻavaḷa-nàḍu, by unanimous consent, executed a deed of settlement[6] in favour of Jíyar Viśvéśvara Śivàcàryàr[7], the chief preceptor in the Akilàṇḍanàyaki tirumaḍam[8] in the holy town of Tiruvànaikkà[9], the following is the text[10] of the said deed :—

Whereas, we asked for royal orders[11] to exempt taxes on the wet-lands, dry-lands, trees, tanks, and wells(?)[12] within the four boundaries of

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[1] Included along with the unidentified Rájarája inscriptions in the "Chronological List of Inscriptions". The king is here identified as Rájarája III with the help of the name of the donee, Viśvéśvara Śivacárya, a Saivaite teacher. His date is known from other epigraphs, and he was a contemporary of Rájarája III (See below).

[2] The names of the Tamil month and fortnight are lost. But according to the 'Indian Ephemeris', the only day which was a *ṣaṣṭi* (6th day of fortnight) and a Sunday with the lunar conjunction in *Tiruvóṇam* was in the *aparapakṣa* (dark fortnight) in the month of *Vaikáśi* (April—May).

[3] *Náḍu*—the district assembly.

[4] *Nagaram*—the administrative body of mercantile towns.

[5] *Agara-brahmadéyam*—village given to Brahmins and occupied by them. These villages had separate assemblies called *sabhás*.

[6] *Vyavasthápatram*.

[7] Viśvéśvara Śivácárya of the Gauḍa country was the royal preceptor of the Kákatiya kings and the most prominent of the preceptors of the Góḷaki *maṭha*, the heads of which were the royal preceptors of many ruling kings. Viśvéśvara's other royal disciples were the Cóḷa kings, Rádha kings of the Gauḍa country, Máḷava kings and the Kálacúri kings. He initiated a number of them into the Saivaite faith. Much is known about him from inscriptions. See A. R. E., 1917, part II. pp. 122–26. A copper plate grant was given to this Śivácárya by the great Kákatiya queen, Rudradévi, on Friday, 8th day of the dark fortnight on the 1st of the month of *Méṣa* in the cyclic year *Durmati*, corresponding to the Śaka year 1183 (=25th March 1261 A. D.). It says that the 60 families that settled in the Ándhra village, given to this preceptor, were *Dráviḍa Bráhmaṇas*, who came from the Cóḷa country in the south, where, at Tiruvárúr, this Śaiva sect was flourishing. The grant gives also the names of preceptors in the line who were the heads of this *maṭha*. This helps in the identification of the Rájarája of this inscription as Rájarája III.

[8] *Akiláṇḍanáyaki-tirumaḍam*—The sacred monastery named after the presiding goddess Akhiláṇḍanáyaki in Tiruvánaikkával near Trichinopoly Town.

[9] *Tiruvánaikka-tiruppati*.

[10] *Pariśu*.

[11] *Tiru-mukam-aḻaippittu-koḍuttatil-uḷḷapaḍi*.

[12] For "*Marakkal*..................." read "*Maraṅguḷam kiṇaṟukaḷum*".

Kumàramaṅgalam, which village was received by Tirucciràppaḷḷi Mudaliyàr[13] as dowry for taking a bride from our *náḍu*[14] and was given by him as an endowment to the *Jìyar* and the *dánattár*[15] of the said *Jìyar*, we, in obedience to the orders, shall protect this gift for so long as the moon and sun endure.

We shall also see that *náṭṭu-viniyógam*[16], *áḷamañji*[17], *tévai*[18] and other kinds of dues and obligations pertaining to this village are duly deducted or foregone.[19]

Accordingly they shall inscribe this on stone, and plant boundary stones in the four boundaries and cardinal points, marked with the trident and ladle.[20]

Accordingly, if any payments have to be made on future occasions by way of new taxes payable to the king or other authorities[21], we, as the *naḍu*, shall pay them ourselves[22] and see that no harm comes to this Kumàramaṅgalam village which is a *maḍappuṟam*.[23]

Having so agreed, we, the members of the *náḍu*, *nagarams* and *agara-brahmadéyams* of Kónàḍu, also called Kaḍalaḍaiyàdilaṅgaikoṇḍacóḻavaḷanàḍu, drew up this deed of settlement in favour of Jíyar Viśvéśvara Śivacàriyàr. To this effect this the signature of.........pàyinàṭṭu Véḷàn.........................
.... "

Inscription No. 197.

Place :—Kuḷattúr Taluk—Temmàvúr—Ruined Śiva temple—on the north wall.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar. [1]

Date :—Twenty-seventh year of the King.

Language and Script :—Tamil, 13 lines, incomplete.

Translation :—

" In the 27th year of Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar: We the members of the village assembly[2] of Ténvàvumtóvúr, in Vaḍapanaṅgàṭṭunàḍu of Jayaśiṅgakulakàlavaḷanàḍu resolved to accept the *páḍikával*[3] of Cóḻa-

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[13] Probably the chief of the district. Tirucciráppaḷḷi is the old name of Trichinopoly.

[14] " *Eṅgaḷ-náṭṭil-koṇḍatukku-koṇḍu-koḍutta* " etc.

[15] *Dánattár* = *Sthánattár*—trustees of the institution.

[16] *Náṭṭu-viniyógam*—the quota of every holder arising as a result of the distribution of taxes due from a certain land which had been made a free-hold, over other holdings, so that the total demand from the entire village is not affected. This was made by the local body in charge of the administration.

[17] *Áḷamañji*—gratuitous supply of labour for public work.

[18] *Tévai*—is a generic term which includes various kinds of obligations such as supply of free labour, or free food therefor.

[19] *Kaḻindadu-nókka-kaḍavómákavum.*

[20] *Náṅgellaiyilum-súlamum-saṭṭuvamum-śátti–nálu–dikkilum–kallu- náṭṭikkoḷḷak–kaḍavadákavum. Tiruccúlakkal* is the boundary stone marked with a trident (*tri-śúla*) to denote lands given to a Śiva temple or Saivaite institution. *Tiruccaṭṭuvakkal* is the boundary stone marked with a ladle (*śaṭṭuvum*) to denote lands given to a *maḍam* or feeding house.

[21] *Anṟádu-kómaṟṟavar-śilavu-véṇumavai-uṇḍákil.*

[22] *Náṭṭilé-éraṭṭukkoṇḍu.*

[23] *Maḍappuṟam*—lands endowed to a monastery or feeding house (*maḍam*).

[1] Unidentified.

[2] *Úróm.*

[3] *Páḍikával*—watch and ward in villages.

màdévi, Piḍàkai-éri, Kumbakkuḍi and Mélàlakuḍi, belonging to our *Náyanár* who abides in Vaḍakayilàyam temple. The residents shall pay a perpetual rent[4] of sixty *kalams* of paddy to the *Náyanár,* which they shall bring and measure at the door of the holy temple.

In order to meet the expenses of this *kával*[5] we shall levy........................ ....from the lands of any person who commits a crime in the village.."

Inscription No. 198.

Place :—Kuḷattúr Taluk—Kíranúr—Uttamanàthasvàmi temple—on the north wall of the central shrine.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar—Ràja-késari Ràjaràja III, 1216-57 A. D.[1]

Date :—The year after the expiry of the twenty-eighth year of the king, corresponding to 1244–45 A. D.

Language and Script :—Tamil—32 lines.

Translation :—

"Hail! Prosperity! In the year after the expiry of the 28th year of Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar, We, the following representatives of Kíḻkónàḍu[2] in Uṛatturkúṛṛam of Iraṭṭapàḍikoṇḍacóḻa-vaḷanàḍu, *viz.*, the *úrom*[3] constituting the *úr*[4] of Puduvayal and Koḍumbai-yaràyan, the *úrom* constituting the *úr* of Kíḻaippuduvayal and Vikrama-cóḻa Muttaraiyan, the *úróm* constituting the *úr* of Pàppàkuṛicci of Kíḻkónàḍu, the *úróm* constituting the *úr* of Kaḷamàyil[5], the *úróm* constituting the *úr* of Taccanpaṭṭu, the *úróm* constituting the *úr* of Paḻḻampañcavanmàdévi and Kuḷandaiyaràyan, the *úróm* constituting the *úr* of Virudaràyakuṛicci and Virudaràyan, the *úróm* constituting the *úr* of Àlattúr, and the *úróm* constituting the *úr* of Ànnaiyúr:

And We, the following representatives of Vaḍaśiṛuvàynàḍu[6] of the same *kúṛṛam* and *vaḷanáḍu, viz.*, the *úróm* constituting the *úr* of Kíranúr, the *úróm* constituting the *úr* of Uppilikkuḍi, the *úróm* constituting the *úr* of Śiṛupàllúr, the *úróm* constituting the two *úrs* of Kumàramaṅgalam, the *úróm* constituting the *úr* of Amaṇkudi and the *araiyan* of the *náḍu,* the *úróm* constituting the *úr* of Kaikkuḍiyúr, the *úróm* constituting the *úr* of Ànaiyúr, the *úróm* constituting the *úr* of Śiṛukaḷattúr, the *úróm* constituting the two *úrs* of Iṛaiṅguḍi, the *úróm* constituting the *úr* of Iḷaiñja-úr and the Muttaraiyan of Nàñjil[7]:

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[4] *Váḍákkaḍamai.*

[5] *Kával*—same as *páḍikával.*

[1] Included under 'unidentified Rájarája' in the 'Chronological List of Inscriptions'. This king seems to be Rájarája III. Prof. K. A. N. Sastry has included this in the list of inscriptions of the time of Rájarája III; See 'Cóḷas' II, ii, p. 757.

[2] East Kónáḍu district in the Uṛattúr division of Iraṭṭapáḍikoṇḍacóḻavaḷanáḍu province.

[3] *Úróm*—members of the village assembly.

[4] *Úr*—village assembly.

[5] Kaḷamáyil—the old name of Kaḷamávúr.

[6] Vaḍaśiṛuváyináḍu—North Śiṛuváyináḍu was another district in the same division and province.

[7] Náñjil—the old name of Náñjúr.

All of us, the *úróm* constituting the *úrs* in the two *nádus* and the *araiyars*, mentioned in the above order, made the following deed of *iṛaiyili*[8] in favour of the Ádicaṇḍéśvarar[9] and those who do the duties of *Dévakanmi*,[10] *Kóyil kaṇakku*[11] and *Śri Máhéśvaram*[12] in the temple of the *Náyanár* who abides in the Uttamadàníśvaram in Kíranúr, to be inscribed on stone:—

Whereas, the wet lands, dry lands and tanks in Kaḍambanvayal, Araśanvayal, Poṛkàrivayal and Kuñjira Muttaraiyan Kuḍikkaḍu, in Virudaràyakuṛicci of this *náḍu*, which are the holdings of Virudaràyan, also called Nàyan Kaḍamban, and the recipients of proprietary rights from the Virudaràyars—*viz.*, the *araiyan* of the *náḍu*, also called Śiriyàn Edirillàpperumàl, Ilakkiccànkonnàn Marudandapparaiyan, Aḍaippan Nàyan, Kaḍamban Nàyan, Nàyan Kàḍan, Kuñjira Muttaraiyan, also called Tàṅginàn, Śenaiparipàla Nàḍàḻvàn, also called Malaiyan Cóḻan, and co-parceners, Moṇṇai Kàḍan and co-parceners, Véndan Uḍaiyàn and co-parceners, Cóḻaṇukkanàḍàḻvàn and co-parceners—have been sold by all of us jointly as *tirunámattukkáṇi*[13] to the *Náyanár*, the eastern boundary whereof lies to the west of the boundary of Nàñjil[14] and the Kó-muṛṛaman Kuḍikkàḍu of the *dévadanám* of the *Náyanár*, the southern boundary to the north of the boundary of Kíranúr, the western boundary to the east of the waterspread of the Kaḍambaṅguḍi tank and the *babul* trees in Kuṛuccikkollai, and the northern boundary to the south of the boundary of Kónàṭṭu *Náyakar* and the boundary of the *dévadanam* lands;

We, the *araiyars* of both the said *náḍus*, drew up this agreement to be inscribed on stone, declaring that the dry and wet lands included within the four boundaries thus fixed, measuring *áṛumá-araiyé-araikkáṇi*[15] and the garden-lands, forest-lands and tanks[16] included within these boundaries, should be taken as *iṛaiyili-dévádánam*[17] and form an endowment to provide for offerings and repairs[18] to the shrine of *Tirukkamakóṭṭa Nácciyár*,[19] and to continue so for so long as the moon and sun endure.

Kaḍamai, *kuḍimai*, *antaráyam*, *eṛcóṛu*, *ariśi*[20] and taxes of every other description that arise on these lands shall be paid by both the

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[8] *Iṛaiyili*—exemption from tax.

[9] *Ádicaṇḍéśvarar*—Caṇḍikéśvara, the deity occupying the shrine to the north of the sanctum, the supposed custodian of all temple property and in whose name all transactions are made.

[10] *Dévakanmi*—temple trustees.

[11] *Kóyil-kaṇakku*—temple accountant.

[12] *Sri Máhéśvaram*—the congregation of Śaiva devotees who manage and supervise temple affairs.

[13] *Tirunámattukkáṇi*—' possession in the name of the God '—tenure assigned to the name of the God, or lands held in absolute ownership by the temple, like any other land-owner.

[14] *Náñjil*—the classical name of Nañjúr.

[15] $6\frac{1}{2}$ mas and half káṇi = $\frac{13}{40}+\frac{1}{160}$ *vélis*.

[16] *Kuḷaṅgaḷum-ivvellai-uṭpaṭṭa-puñjaikaḷum-káḍukaḷum.*

[17] *Iraiyili-dévadánam*—lands given to a temple and made tax-free.

[18] *Amudupaḍi-tiruppaṇikku-uḍaláka.*

[19] *Tirukkámakóṭṭam* is the *amman* shrine; *Tirukkámakóṭṭattu Nácciyár*, the Goddess, the consort of Śiva, in the *amman* shrine.

[20] *Kaḍamai*: government tax; *kuḍimai*: tenancy dues, *antaráyam*: taxes levied by the local administrative body; *eṛcóṛu*: the morsel of cooked-rice given to the village artisans; *ariśi* or *ariśikkáṇam*: the cess on rice husked from paddy.

nádus.[21] Should these holdings be separated and re-incorporated in different villages, the *úrs* in the villages in which the separated holdings lie shall pay the respective amounts of taxes.

Agreeing thus, and stipulating that these lands shall be deemed as *iṛaiyili dévadánam* and shall be an endowment to provide for the worship and repairs in the shrine of *Tirukkámakóṭṭa Nácciyár*, for so long as the moon and sun endure, we the *araiyars* of both *náḍus* wrote this deed and inscribed it on stone.

This is the signature of Koḍumbaiyaràyan, the signature of Muḍikoṇḍa Nàḍàḻvàn, the signature of Viśaiyaràyan, the signatures of Gurukularàyan and of Virabhadra Nàḍàḻvàn of Puduvayal :

This is the signature of Vikkira Muttaraiyan, the signature of Àlattu Íḻattaraiyan, and the signature of Céramàntóḻan of Kiḻaippuduvayal :

This is the signature of Tiruvaraṅga Nàḍàḻvàn, the signature of Śenai-paripàla Nàḍàḻvan, also called Kaṇṇan Sambandapperumàḷ and the signature of Paḻḻattu Kuḷandaiyaràyan, of Kíḻkónàḍu :

This is the signature of Ténàṭṭu Araiyan of Madiyattúr :

This is the signature of Śénaiparipàla Nàḍàḻvàn in Pañcavanmàdévi :

This is the signature of Virudaràyan, the signature of Nàṭṭaraiyan, also called Śiṛiyàn Edirillàpperumàḷ, the signature of Ilakkiccarà Konnàn Marudàndapparaiyan, the signature of Avaiyan Nàyan, the signature of Kaḍamban Nàyan, the signature of Tàṅginàn Kuñjira Muttaraiyan, the signature of Moṇṇai Kàḍan, and the signature of Virudaràyan, also called Konna Dévan, of Virudaràyakuṛicci :

This is the signature of the *araiyan* administering Kíranúr, the signature of Viśaiyapàla Nàḍàḻvàn, the signature of Àkamala Nàḍàḻvàn, the signature of Aññàṛṛupparaiyan, the signature of Toṇḍaimàn Nàḍàḻvan, the signature of Iràsàkkiraiyan, the signature of Edirilicóḻa Nàḍàḻvàn, the signature of Kollattaraiyan, the signature of Màṇikkaràyan, the signature of Kiḍàraṅ-koṇḍapparaiyan, the signature of Kaṅgaiya Nàḍàḻvan, the signature of Śembiya Nàḍàḻvàn, of Vaḍaśiṛuvàyinàḍu :

This is the signature of Íḻaṅkoṇḍa Nàḍàḻvàn, the signature of Maṅgala-ràyan, the signature of Jayaṅkoṇḍa Nàḍàḻvàn, the signature of Kónàḍa-ràyan, and the signature of Níràśinga Nàḍàḻvan of Uppilikkuḍi :

This is the signature of Vàḷuvaràyar of Śiṛupàllúr :

This is the signature of Nàḍàḻvàn of Peruṅgaḷúr :

This is the signature of Nàñjil Muttaraiyan of Iḷaiñjaiyúr :

This is the signature of Nàḍàḻvàn of Kaṛkuḍi :

This is the signature of Nàḍàḻvàn of Ànaiyúr :

[21] This is an expedient devised by the local administrative bodies, the *úrs*, *sabhas*, *nagarams* or *náḍus*, who had powers to remit taxes on land. Since at the same time they were responsible for the collection and payment to the central government of the total demand from the village or villages, or towns, all amounts thus remitted, except under express royal sanction, had to be made good by distributing them pro-rata on other holdings held by themselves or by the rest of the villagers. This is clearly expressed in some inscriptions as *úr-kíḻ-iraiyili*, meaning 'tax-free under the town-ship'.

This is the signature of Iraiṅguḍi Nàḍàḻvan, the signature of Maṅgaràyan, and the signature of Śiṟuvàyinàḍàḻvàn of Iraiṅguḍi:

This is the signature of Kaṇṇavataraiyan of Kumàramaṅgalam.[22]

In accordance with the agreement thus made, I, Uḍaiyàn Nàyan, who have received proprietary rights[23], given to me, with oblations of turmeric and water[24], by Sundan, son of Koṅgan of Kíranúr in this *náḍu* and the smith who was the *púrvasvámi*[25] of Kíranúr, as his son-in-law, and who is now in enjoyment of such proprietary rights, inscribed the original documents on copper[26] to be transcribed on stone.

Accordingly this was inscribed on stone by Mayinàdaràyan, also called Paḻiyañji, the chief mason,[27] who is the principal *sváyantriyan*,[28] among the descendants of Kulóttuṅgacóḻan Śaṅgamuttu Mudalikaḷ."

Inscription No. 199.

Place:—Tirumayam Taluk—Mélattàṇaiyam—Agastíśvara temple—Soundarya-nàyaki Amman shrine—on the west wall.

Dynasty and King:—Cóḷa—Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar—Ràja-késari Ràjaràja III, 1216–57 A. D.[1]

Date:—Thirtieth year of the King, corresponding to 1245–46 A. D.

Language and Script:—Tamil and Grantha—incomplete—5 lines extant.

Translation:—

"In the thirtieth year of Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar[1]: endowment to the *Náyanár* who abides in Tiru Agattíśvaram[2] as the Lord of Méṟṟaṇiyam[3] in the Ollaiyúr Kúṟṟam of Tenkónàḍu[4]:

Hail! Prosperity! Śriman Mahàpradhàni Maṇḍalíka Muràri Aniyé(ka) Gaddayya Daṇḍanàyaka[5].."

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[22] These persons probably represented the administrative bodies of the respective places.

[23] *Káṇi*—the smith had the sole rights of engraving all documents on copper, and held certain lands as remuneration for such duties.

[24] *Mañjaḷ-nír-úṭṭi*—This is done when property is givin as dowry to a daughter.

[25] *Púrvasvámi*—hereditary holder of rights for generations.

[26] *Pramáṇa–sádanaṅgaḷ.*

[27] *Peruntaccan.*

[28] *Sváyantriyan* = *Svátantriyan*: holder of rights.

[1] Included under the unidentified Rájarájas in the 'Chronological List of Inscriptions'. The king has been identified as Rájarája III, with the help of the name of the donor. See below.

[2] *Agastíśvaram.*

[3] Same as Mélattáṇaiyam.

[4] South Kónáḍu.

[5] The name of the donor is incomplete in the text, which reads 'Śriman Mahácrágyáni Maṇḍalika Murá..............................' in Sanskrit whereas in P. S. I. 193, it reads "Śri Manu Mahácákáni Meycatrukaṇḍan Śamantan" in Tamil. The correct reading "Śriman Mahápradháni Maṇḍalíka Murári Aniyé Gaddayya Daṇḍanáyaka," the name and titles of the Hoysala general, is given in P. S. I. 518 from Perumánáḍu, of the 10th year of a Máṛavarman Sundara Páṇḍiya. This Páṇḍiya king must be the same as Máṛavarman Sundara Páṇḍiya II who came to the Páṇḍiyan throne in 1238 A. D. and was the contemporary of the Cóḷa king Rájarája III. This period marks the decline of the Cóḷa power, and the bid for power by the Páṇḍiyas. Rájarája III suffered defeat at the hands of the Páṇḍiyas and the Pallava vassal Kó-Peruñjinga who captured and imprisoned him. This also marks the time when the Hoysalas intervened in these quarrels on the side of the Cóḷas to restore the balance of power and gradually established their rule on the north of the Kávéri. A number of Hoysala generals figure in inscriptions of this period.

Inscription No. 200*

Place :—Kuḷattúr Taluk—Nàrttàmalai—Tirumalaikkaḍambar temple—on the rock forming the north wall of the temple.

Dynasty and King :—Cóḻa—Tribhuvanaccakravartikaḷ Śri Ràjéndra Cóḻa Dévar—Parakésari Ràjéndra III, 1246–79 A. D.

Date :—Seventh year of the King corresponding to 1252–53 A. D.

Language and Script :—Tamil, 26 lines, incomplete.

Translation :—

"Hail! Prosperity! In the 7th year of Tribhuvanaccakravartikaḷ Śri Ràjéndra Cóḻa Dévar[1], we, the *Dévakanmis*[2], acting on behalf of the *Ádicaṇḍéśvara*[3] in the temple of the *Náyanár* of Tirumalaikkaḍambúr[4], the Lord of Kulóttuṅga Cóḻapaṭṭiṇam, also called Teḷunga kulakàḷa puram[5], made the following gift to Akaḷaṅka Àcàriyan, also called Póréṟu Śéman, the master carpenter of the temple of this *Náyanár*, and drew up a gift deed[6] in his favour.

Whereas, this said person and his father were solely responsible for all construction and repair work[7] in the sacred temple in which this *Náyaṅár* abides, the sacred temple of the *Náyanár* of Triuvànaikkà, the Lord of this place, and the temples of Their *Náccimárs*[8], we entrusted to him the work of making and installing the *Tirukkoḍidévar*[9] for which the following land in Tavapperumàḷnallúrvayal, also called Perumuḍi, in the *dévadánam* of these two *Náyanárs*, with its boundaries specified below, was given as *ácáryadakṣiṇai*[10] :—Eastern boundary to the west of the great boundary[11]; southern boundary to the north of Kàṭṭumukkàṇi; western boundary to the east of the channel which runs north, and northern boundary to the south of Puṅga-cey lands—the lands included within these boundaries called Iluppaccey and measuring $\frac{1}{16}$ (*véli?*) in extent.

We, the *dévakanmis* acting on behalf of *Ádicaṇḍéśvara*, and the *nagarattóm*[12], gave this *mákkáṇi*[13] of land, tax-free[14] for so long as the moon and sun endure. During repairs or construction,.. one tenth................................shall be paid from the temple treasury. In this manner...............these......................[15]".

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* Madras Epigraphical Collections No. 357 of 1904.

1 Included under the unidentified Rájéndras in the 'Chronological List of Inscriptions'. Prof. K. A. N. Sastri, Cóḻas II, ii, p 763, includes this inscription under Rájéndra III.

2 Temple trustees.

3 Caṇḍéśvara is supposed to be the custodian of all properties in a Śiva temple.

4 Kaḍambar Kóvil in Kaḍambarmalai.

5 The old names of Nárttámalai.

6 *Sádanam–paṇṇikkoḍutta–paricávadu.*

7 *Tiruppaṇi.*

8 *Náccimárs*—Divine Consorts.

9 *Tirukkoḍidévar—dvajasthamba*—'flag-staff' in front of a temple.

10 *Ácárya-dakṣiṇai*—ceremonial payment to artisans and craftsmen.

11 *Peruvarambu.*

12 *Nagarattóm*—members of the civic assembly of mercantile towns.

13 *Mákkáṇi*—one sixteenths, probably of a *véli.*

14 *Iṟaiyili.*

15 Incomplete.

Inscription No. 201.

Place :—Kuḷattúr Taluk—Nírpaḷani—Vaḷarmadíśvara temple—on the north base of the Nandi-*maṇḍapam*.

Dynasty and King :—Cóḷa—Ràjéndra Cóḷa Dévar.*

Date :—Twenty-first regnal year of the King.

Language and Script :—Tamil—mutilated. The second line alone extant.

Translation :—

"In the 21st year of the Lord Śri Ràjéndra Cóḷa Dévar........."

Inscription No. 202.

Place :—Kuḷattúr Taluk—Kunnàṇḍàrkóvil—Parvatagiríśvara temple—on the wall of the central rock-cut cave.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Ràjàdhiràja Dévar[1].

Date :—Second year of the King.

Language and Script :—Tamil—21 lines—incomplete.

Translation :—

"Hail! Prosperity! In the 2nd year of Tribhuvanaccakravartikaḷ Śri Ràjàdhiràja Dévar[1] : Whereas, I, Kaṇṇan Avayampukkàn of Kàḍambàḍi, a merchant in Kulàlaṅguttai(?) in Kiḻiyúr nàḍu of Pàṇḍikulàśanivaḷanàḍu bought from this *Mahádévar* of Tirukkunṟàkkuḍi, in Vaḍapanaṅgàṭṭu nàḍu of Jayaśiṅgakulakàlavaḷa nàḍu, the following lands, which He had purchased from Periyàṟṟi, a native of Veṭci in this *náḍu* and Àḍavalàn Cóḷan, namely—two plots of wet-land called Taccaveṭṭi, measuring five *más*[2] in the Kaṇṇamaṅgalamvayal, and two plots of wet-land called Mummuḍic-cóḷavayakkal and the nursery, measuring *mukkáṇi*,[3] in the Kaḷvayal lands—the amount that I paid into the temple treasury[4] for these lands, measuring in all five *más* and *mukkáṇi*, which I bought as *Taṇḍéśvarapperuviḷai*[5], is two-hundred *Káśu*. Having paid in full these 200 *Káśu*, I hereby gave these lands as an endowment for the provision of sandal paste[6] to anoint the *Náyanár*, agreeably to the request of the merchants, who supply fine perfumed sandal paste[7], that lands should be bought and leased out[8] for the purpose..".

Inscription No. 203.

Place :—Kuḷattúr Taluk—Kunnàṇḍàrkóvil—Parvatagiríśvara temple, on the wall of the northern rock-cut cave.

Dynasty and King :—Cóḷa—Tirbhuvanaccakravartikaḷ Śri Ràjàdhiràja Dévar[1].

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* The King is unidentified.

1 This Rájádhirája is unidentified. But judging from the language of the inscription, this may perhaps belong to Rájadhirája II. (1163–79 A. D.).

2 One-fourth (*véli ?*).

3 Three-eightieths of a (*véli ?*).

4 *Śri–Paṇḍáram.*

5 *Caṇḍéśvarapperuvilai*—purchase of temple lands by paying the price to Caṇḍéśvara, the supposed custodian of the properties of a Śiva temple.

6 *Tiruccándu.*

7 *Eṇ–virai*—sandal paste mixed with aromatic unguents (*virai*) of the colour and fineness of gold dust on the touch stone (*eṇ*).

8 *Aḍai–Koḷ*—lands on lease.

1 The Rájádhirája is unidentified.

Date :—Third year of the King.

Language and Script :—Tamil—3 lines extant—incomplete.

Translation :—

"Hail! Prosperity! In the 3rd year of Tribhuvanaccakravartikaḷ Śri Ràjàdhiràja Dévar[1]..............................*Mahádévar* of Tirukkunṛàkkuḍi in Vaḍapanaṅgàṭṭu nàḍu in Jayaśiṅgakulakàlavaḷanaḍu......................"

Inscription No. 204.

Place :—Kuḷattúr Taluk—Nírpaḻani—Vaḷarmadíśvara temple—on the wall to the north of the entrance to the central shrine.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Ràjàdhiràja Dévar[1].

Date :—Ninth year of the King.

Language and Script :—Tamil—7 lines—part is hidden by the cross wall of the *Bhairavar* shrine.

Translation :—

"Hail! Prosperity! In the 9th year of Tribhuvanaccakravartikaḷ Śri Ràjàdhiràja Dévar, We, Periyàn Tiruccirṛambalabhaṭṭan of the *Káśyapa gótra*[2] and co-parceners, the *Śiva-bráhmaṇar*[3]..............in the temple of the Lord of Vaḷarmadíśvaram in Nírpaḻani in the Uṛattúr Kúṛṛam of Iraṭṭapàḍi koṇḍa cóḷa vaḷanàḍu, received 18 *káśu* from...........kkiyan..................... Having received these eighteen *káśu*, We, the said Periyàn and co-parceners, agreed to keep alight one lamp (?) as his endowment for so long as the moon and sun endure and inscribed this on stone. This is the signature of Tiruccirṛambalabhaṭṭan. This is the signature of............... (May this be under the protection of all Mahéśvaras)."

Inscription No. 205.

Place :—Kuḷattúr Taluk—Maḍiyanúr—Agastíśvara temple—on the north *prákáram* wall.

Dynasty and King :—Coḷa—Śri Ràjàdhiràja Dévar.[1]

Date :—Twelfth year of the King.

Language and Script :—Tamil—2 lines—incomplete.

Translation :—

"Hail! Prosperity! In the 12th year of Śri Ràjàdhiràja Dévar: As an endowment to the *Mahádévar* of Tiruvagattíśvaram, the Lord of Maḍiyanúr in the Aṇṇalvàyil kúṛṛam of Iraṭṭapàḍikoṇḍacóḷavaḷanàḍu, Ara.............. vippicciyàr, also called Tuk...........màṇaḍi, wife of Àṇḍàr Uḍaiyàr Poṛkóyil Piccar, got the *tirumañjanakkiṇaṛu*[2] dug and built[3]................"

Inscription No. 206.

Place :—Kuḷattúr Taluk—Nírpaḻani—Vaḷarmadíśvara temple—on the wall to the south of the entrance to the central shrine.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Ràjàdhiràja Dévar.[1]

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[1] Unidentified.
[2] *Gótra*—sept.
[3] *Śiva-Bráhmaṇar*—the sect of Brahmins who conduct worship in Śiva temples.
[1] The Rájádhirája is unidentified. Perhaps Rájádhirája II (1163-79 A. D.)
[2] *Tirumañjanakkiṇaṛu*—well to supply the water required for bathing the idols in a temple.
[3] *Paḍuppiccál.*
[1] The Rájádhirája is unidentified. Perhaps Rájádhirája II, (1163-79 A. D.)

Date :—Twelfth year of the King.

Language and Script :—Tamil—6 lines—damaged.

Translation :—

"Hail! Prosperity! In the 12th year of Tribhuvanaccakravartikaḷ Śri Ràjàdhiràja Dévar: the amount that I, Pullàli Śuṟṟi Puṉṉiyan, the *Śiva-bráhmaṇan*[2] who hold hereditary right of service in the temple of the *Náyanár* of Vaḻarmadíśvaram in Nírpaḻani, in the Uṟattúr kúṟṟam in Vaḍakóṅàdu of Iraṭṭapàḍikoṇḍacóḻavaḷanàḍu, received from Śuṟṟi Àḷuḍaiyàn, native of Vadakavir–Murukkúr[3] in Pàṇḍikulàśanivaḷanàḍu, is 20 *káśu*. Having received these twenty *káśus* as his endowment, I agreed to keep alight one *sandhi*[4] lamp for this *Náyanár* for so long as the moon and sun endure, and inscribed this on stone. This is the signature of Puṉṉiyan."

Inscription No. 207.

Place :—Kuḷattúr Taluk—Nírpaḻani—Vaḻarmadíśvara temple—on the wall to the east of the entrance to the *Amman* shrine.

Dynasty and King :—Cóḻa—Tribhuvanaccakravartikaḷ Śri Ràjàdhiràja Dévar.[1]

Date :—Twelfth year of the King.

Language and Script :—Tamil—9 lines.

Translation :—

"Hail! Prosperity! In the 12th year of Tribhuvanaccakravartikaḷ Śri Ràjàdhiràja Dévar: the amount that I, Tirupperumàn Bhaṭṭan, also called Nambi Viraiyàdi, of the *Káśyapa gótra*,[2] the *Śiva-bráhmaṇan* who hold hereditary right of worship in the temple of the *Náyanár* of Vaḻarmadíśvaram, in Nírpaḻani in the Uṟattúr kúṟṟam of Iraṭṭapàḍikoṇḍacóḻavaḷanàḍu, received from Tiruppan Kunṟan, a *veḷḷáḷan*[3] of this village, is 20 *káśu*. Having received these twenty *káśus* as his endowment, I, Tirupperumàn Bhaṭṭan, shall keep alight one *sandhi*[4] lamp, for so long as the moon and sun endure. This is my signature."

Inscription No. 208.

Place :—Kuḷattúr Taluk—Nírpaḻani—Vaḻarmadíśvara temple—on the west of the entrance to the *Amman* shrine.

Dynasty and King :—Cóḻa—Tribhuvanaccakravartikaḷ Śri Ràjàdhiràja Dévar—Ràjakésari Ràjàdhiràja II–1163—79 A. D.*

Date :—Twelfth year of the King, corresponding to 1174–75 A. D.

Language and Script :—Tamil—6 lines.

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[2] *Śiva bráhmaṇan*—class of Brahmins who conduct worship in Śiva temples.

[3] Murukkúr in Vaḍa Kaviranáḍu or North Kaviranáḍu. Ten Kaviranáḍu or South Kaviranáḍu was included in the modern Pudukkottai territory now called Kavináḍu.

[4] *Sandhi*—time of worship, morning, noon and evening.

[1] The Rájádhirája is unidentified in the 'Chronological List of Inscriptions.' Perhaps Rájádhirája II, (1163–79 A. D.)

[2] *Gótra*—sept.

[3] Cultivating class.

[4] *Sandhi*—time of worship–morning, noon and evening.

* Included under the unidentified Rájádhirájas in the 'Chronological List of Inscriptions'. The priest, Pulláli Viraiyádi Áḷavandán is known to have been a contemporary of Kulóttuṅga III (1178–1223 A. D.). See P. S. I. 160. The only Rájádhirája that preceded him was Rájádhirája II.

Translation :—

"Hail! Prosperity! In the 12th year of Tribhuvanaccakravartikaḷ Śri Ràjàdhiràja Dévar: the amount that I, Pullàli Viraiyàḍi Àḷavandàn, the *Śiva-bráhmaṇan* who hold hereditary right of worship in the temple of the *Náyanár* of Vaḷarmadíśvaram in Nírpaḻani, in the Uṛattúr kúṛṛam of Iraṭṭapàḍikoṇḍacóḻavaḷanàḍu, received from Maṇiyan Véḷàḷvan of this village, is 22 *káśu*. Having received these twenty-two *káśus* as an endowment, I, Àḷavaṇḍàn, agreed to keep alight, for so long as the moon and sun endure, one *sandhi* lamp, and inscribed this on stone. This is my signature."

Inscription No. 209.

Place :—Kuḷattúr Taluk—Nírpaḻani—Vaḷarmadíśvara temple—on the wall to the west of the entrance to the *Amman* shrine.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Ràjàdhiràja Dévar.[1]

Date :—Thirteenth year of the King.

Language and Script :—Tamil—7 lines—damaged.

Translation :—

"Hail! Prosperity! In the 13th year of Tribhuvanaccakravartikaḷ Śri Ràjàdhiràja Dévar: the amount that I, Taṛpàḍi Poruḷ.........vara Bhaṭṭan, of the *Káśyapa gótra*,[2] the *Śiva-bráhmaṇan* who hold hereditary right of worship in the temple of the *Náyanár* of Vaḷarmadíśvaram, in Nírpaḷani, in the Uṛattúr kúṛṛam of Iraṭṭapàḍikoṇḍacóḻavaḷanàḍu, received from Maṇiyan of this village is 22 *káśu*. Having received these twenty-two *káśus* as an endowment, I,........................, agreed to keep alight, for so long as the moon and sun endure, one *sandhi* lamp, and inscribed this on stone."

Inscription No. 210.

Place :—Kuḷattur Taluk—Nírpaḻani—Vaḷarmadíśvara temple—on the wall to the west of the entrance to the *Amman* shrine.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Ràjàdhiràja Dévar.*

Date :—Lost.

Language and Script :—Tamil, 9 lines—damaged at the end.

Translation :—

"Hail! Prosperity! In the........year of Tribhuvanaccakravartikaḷ Śri Ràjàdhiràja Dévar: We, Tillainàyakabhaṭṭan, also called Pullàli Dévan Tiruppan, and co-parceners, who are among the *Śiva-bráhmaṇar* holding rights of worship in the temple of the Lord of Vaḷarmadíśvaram of Nírpaḻani, in Vaḍakónàḍu of Iraṭṭapàḍikoṇḍacóḻavaḷanàḍu, received two cows from Víracóḻappallavaraiyan of Kuṇḍúr in Kuṇḍúr of the U-ttúr Kúṛṛam in Ràjaràjappàṇḍinàḍu. Having taken over these two cows as an endowment, we, Tillainàyakabhaṭṭan and co-parceners, shall keep alight in the shrine of this *Nayanár* one *sandhi* lamp for so long as the moon and sun endure, and inscribed this in favour of Cóḻappallavaraiyan of the said village. This is the signature of Tillainàyakabhaṭṭan."

[1] The Rájádhirája is unidentified. Perhaps Rájádhirája II (1163-79 A. D.)

[2] *Gótra*—sept.

* Unidentified.

Inscription No. 211.

Place :—Kuḷattur Taluk—Nírpaḻani—Vaḷarmadíśvara temple—on the north wall of the central shrine.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Ràjàdhiràja Dévar.[1]

Date :—Lost.

Language and Script :—Tamil—incomplete and damaged. 12 lines extant, the first part of each line built over.

Translation :—

"Hail! Prosperity! In the..............year Tribhuvanaccakravartikaḷ Śri Ràjàdhiràja Dévar: Whereas, we, the *uróm* constituting the *úr*[2] of Nírpaḻani in the Uṛattúr Kúṛṛam of Iraṭṭapàḍikoṇḍacóḻavaḷanàḍu, had sold (the lands) in Tàḻikkuḍikkàḍu,[3] to Kallan Perum.............................. native of....................tangaṅkuḍi.................kaṅgu in Áṛkàṭṭukkúṛṛam of Pàṇḍikulàśanivaḷanàḍu: We, the said *uróm* constituting the *úr* of Nírpaḻani, hereby stipulate that he shall pay as an endowment for the conduct of festivals[4] to the *Náyanár* of Vaḷarmadíśvaram seven *kalams* of paddy measured by the...........................*marakkál* and one *káśu* as *kiḻirai*[5], and inscribed this on stone... (The boundaries of the lands are):—Eastern boundary to the west of the ....waterspread of this tank and the common tank[6]; the southern boundary to the north of the grass land[7] on the northern end of the Periyakuḷam(?) and the *kaḻḻi*[8]..............; the western boundary to the east of the grass-land and Tàḻikkiṇaṛu[9].."

Inscription No. 212.

Place :—Kuḷattúr Taluk—Nírpaḻani—Vaḷarmadíśvara temple—on the wall to the east of the entrance to the *Amman* shrine.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḻa Dévar—Ràjakésari Kulóttuṅga II, 1133–1150 A. D.[1]

Date :—Ninth year of the King corresponding to 1141–42 A. D.

Language and Script :—Tamil—Incomplete and damaged—12 lines extant, first halves of ll. 8—12 defaced.

Translation :—

"Hail! Prosperity! In the 9th year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḻa Dévar: (Endowment to the *Mahádévar* ?) who abides in Nírpaḻaṇi in Uṛattúr Kúṛṛam of Iraṭṭapàḍikoṇḍacóḻavaḷanàḍu, by Śaḍaiyan of Tiruviśalúr: Whereas Tiruccirṛambalam Uḍaiyàn of Uṛattur,[2] the

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[1] Unidentified.

[2] *Uróm*—members of the village assembly; *úr*—village assembly.

[3] *Táḻikkuḍikkáḍu*—probably the hamlet contained urn-burials (*táḻi*).

[4] *Tirunáḷ-paḍi-kku-uḍaláka.*

[5] *Kiḻirai*—ground rent.

[6] *Podukkuḷam.*

[7] *Kiṛáy* ; this word now denotes 'sods'.

[8] *Kaḻḻi*—probably hedge of Euphorbia antiquorum.

[9] Well.

[1] Unidentified in the "Chronological List of Inscriptions". Probably Kulóttuṅga II. See below.

[2] This Tiṛucciṛṛambalam Uḍaiyán of Uṛattúr is perhaps the same as Tiṛucciṛṛambalam Uḍaiyán Védavanam Uḍaiyán of Paiyyúr, in the Uṛattúr Kúṛṛam, who figures in P. S. I. 129 from Maḍattuk-kóvil as a chieftain under Kulóttuṅga II.

Sembiyan[3] of Annàḍu (?) in Jayamàṇikkavaḷanàḍu, sold me a house site situated in the............Aḷuḍaiyà...................lands, whereof (the eastern boundary) is to the west of the *dévadanam*, the southern boundary to the north of the street which runs towards.. the western boundary to the east of the street.. and the northern boundary to the south.. (included) within these four boundaries thus fixed................................... ...."

Inscription No. 213.

Place :—Tirumayam Taluk—Kàraiyúr—Tirumàṅganíśvara temple—on the outside of the south *prákáram* wall.

Dynasty and King :—Cóḻa—Tribhuvanaccakravartikaḷ Kulóttuṅga Cóḻa Dévar.[1]

Date :—Eleventh year of the King.

Language and Script :—Tamil—5 long lines.

Translation :—

"In the 11th year of Tribhuvanaccakravartikaḷ Kulóttuṅga Cóḻa Dévar: Whereas, We, Niṣadharàyan, also called Kéraḷan Maṅgalàdévan, gave the lands included within the four boundaries of Śeṅkunṛankuḍikkàḍu, as an endowment to provide for the offerings of *tiruppaṇiyáram*[2] and *amudu*[3] to Kayila-Śelvap-Piḷḷaiyàr in the temple of the *Náyanár* of Tirumàṅganíś-varam, we hereby directed that the rate for the provision of the daily offerings should be six *kalams* from every *má* of land, to continue for so long as the moon and sun endure, and sent our order to have this inscribed on copper and stone. Niṣadharajan, also called Keraḷan Maṅgalàdevan. This is my signature. May this be under the protection of all Màhéśvaras. The measure to be used in measuring this *kaḍamai*[4] of paddy is the *tiruccúlakkál*[5]".

Inscription No. 214.

Place :—Tirumayam Taluk—Neṛiñjikkuḍi—Màrtàṇḍéśvara temple—on the north wall of the central shrine.

Dynasty and King :—Cóḻa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḻa Dévar.[1]

Date :—Thirteenth year of the King.

Language and Script :—Tamil, 19 lines.

Translation :—

"Hail! Prosperity! In the 13th year of Tribhuvanaccakravartikaḷ Sri Kulóttuṅga Cóḻa Dévar, I, Āḍavallàn Uyyavandàn, native of Śembàḍu[2],

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[3] *Śembiyan* is the title of the Cóḻas. Here the chief who governs the country seems to have borne the title.

[1] Unidentified.

[2] A kind of sweet rice cake.

[3] Cooked rice.

[4] Tax.

[5] Measuring vessel stamped with trident used in Śiva temples.

[1] Unidentified.

[2] Śembàṭṭúr.

and a merchant in Pudutteru, made the following endowment to the *Náyanár* who abides as the Lord in Udayamàrtàṇḍéśvaram :—

The amount that I placed in the hands of the *Śivabráhmaṇar*[3] of this temple, in order to keep alight a *sandhyádìpam*[4] in the shrine of this *Náyanár*, is two *palaṅkáśu*[5].

We, the *Śivabráhmaṇar* of this temple, shall maintain this lamp, as the endowment of this Àḍavallàn Uyyavandan, for so long as the moon and sun endure. May this be protected by the Màhéśvaras."

Inscription No. 215.

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—Śikhànàthasvàmi temple—on the east wall of the kitchen.

Dynasty and King :—Cóḷa—Kulóttuṅga Cóḷa Dévar.[1]

Date :—Fourteenth year of the King.

Language and Script :—Tamil—6 lines—incomplete. Line 5 is the beginning of another inscription.

Translation :—

"Hail! Prosperity! In the 14th year of Kulóttuṅga Cóḷa Dévar: Whereas Oḷivéḷàn Śàttan of Kiḷiyúr quarrelled[2] with Muppéruḍaiyàn[3], also called Perumbayan Araṅgan, of Aṇṇalvàyil Kúṟṟam, as a recompense therefor, I, Tiruvéḷàn Śàttan, gave 42 sheep to maintain lamps for the Lord of Tirukkunṟam[4] for his benefit. These are for three evening lamps. May this be under the protection of all Màhéśvaras.

Hail! Prosperity!...by Veḷḷi Màdévan Bhaṭṭan..........., native of Ràjakésaripuram in Eyirnàḍu of Pàṇḍikulàśanivaḷanàḍu...................."

Inscription No. 216.

Place :—Kuḷattúr Taluk—Nírpaḷani—Vaḷarmadíśvara temple—on the south wall of the central shrine.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar.[1]

Date :—Fourteenth year of the King.

Language and Script :—Tamil—24 lines—damaged.

Translation :—

"Hail! Prosperity! In the 14th year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar: We, who perform the duties of *Śri Káryam*, *Śri Máhéśvarakkaṇkáṇi*, the *Dévakanmis*[2] and the temple accountant[3] in the

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[3] The class of Brahmins who conduct worship in Śiva temples.

[4] Evening lamp.

[5] *Lit.* Old *káśu*.

[1] Unidentified.

[2] *Piṉaṅginamaiyil.*

[3] *Muppér-uḍaiyán*—Native of Muppér or Tiruppér (Tiruppeyar) which along with Áṭṭuppaḷḷi Niyamam was located in Eyirnáḍu district of Páṇḍikuláśanivaḷanáḍu.

[4] Tirukkunṟam—sacred hill. The usual name is Tirunalakkunṟam.

[1] Unidentified.

[2] *Śri Káryam*—those who conduct worship in the sanctum; *Śri Máhéśvara Kaṇkáṇi*—the congregation of Śaiva devotees who supervise temple affairs; *Dévakanmi*, temple trustees.

[3] *Kóyil-kaṇakkan.*

temple of Valarmadíśvaramudaiyàr, (in Nírpalani), the Lord of Vada-kónàdu in the Urattúr kúrram of Irattapàdikondacólavalanàdu, and the *úróm* of Pàrkudi gave the following undertaking[4] with regard to the endowments[5] made by Avayampukkàn Dévan native of........................ of this *nádu* and *kúrram* :—

The amount endowed for the procession of the *Náyanár* during the *Máśittirunál*[6] and paid in this month of *Tai* is 160 *káśú*. Having received these hundred and sixty *káśus* and deposited into the temple treasury, we shall provide for one *padi* of rice offering[7] and *śatticcóru*[8]........(of oil?) for the lamp and..........................for any other article of food necessary during every month in which the God is taken out in procession, for so long as the moon and sun endure.

Having thus agreed, and having received (these 160) *káśu*, we, shall maintain this (endowment)..."

Inscription No. 217.

Place :—Kulattúr Taluk—Vaittikkóvil—Tàlavanéśvara temple—on the north wall of the central shrine.

Dynasty and King :—Cóla—Kulóttuṅga Cóla Dévar.*

Date :—Fourteenth year of the king.

Language and Script :—Tamil—damaged and incomplete. 2 long lines extant.

Translation :—

"Hail! Prosperity! In the 14th year of Kulóttuṅga Cóla Dévar; I, Víra Pàndiya Nàdàlvàn, also called.........................., chief of Maṅgalam in Maṅgalam of Tenpanaṅgàttunàdu of Jayaśiṅgakulakàlavalanàdu (made an endowment) of wet-lands, called Veluṅgódu-śey over which I have proprietary rights, to the Lord of Tiruppanaṅgàdu..........................
...."

Inscription No. 218.

Place :—Tirumayam Taluk—Péraiyúr—Nàganàthasvàmi temple.

Dynasty and King :—Cóla—Kóviràjakésarivarman Tribhuvanaccakravartikal Śri Kulóttuṅga Cóla Dévar—Ràjakésari Kulóttuṅga.[1]

Date :—Fifteenth year of the King.

Language and Script :—Tamil—damaged—21 lines.

Translation :—

"Hail! Prosperity! In the 15th year of Tribhuvanaccakravartikal Śri Kulóttuṅga Cóla Dévar, also called King Ràjakésari varman: Endowment to

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[4] *Paricu.*

[5] *Ubhaiyam.*

[6] *Máśittirunál—lit.* festival in the month of *Máśi*. This should come once a year, but according to what follows one is lead to think that it is a mistake for *másattirunál* or monthly festival, perhaps to be conducted on days of the natal star of the donor.

[7] *Amudupadi.*

[8] *Śatticcóru*—sweetened rice.

* Unidentified.

[1] Unidentified in the "Chronological List of Inscriptions". Must be either Kulóttuṅga I (1070–1122 A. D.) or Kulóttuṅga II (1133–50 A. D.), since both were Ràjakésaris. Kulóttuṅga III was a Parakésari. It is not possible to determine which of the two Ràjakésari Kulóttuṅgas was meant here.

the *Mahádévar* who abides in Tirunàgíśvaram of Péraiyúr, a *dévadána-brahmadéyam*[2] in Kànanàḍu of Virudaràjabhayaṅkaravaḷanàḍu:

Whereas Maṛavan Peṛṛàn, native of Kóṭṭaiyúr of this *náḍu* (murdered?) at night........................Kuva (laya?) Śatrukéśari..............................
....
and quarrelled[3] with Poyyilippéraraiyan, also called Araiyan..............yàn, of Peruvàyilnàḍu and whereas, we, the members of the *sabha* of this village and................ made an enquiry and awarded a punishment according to which he had to make an endowment to meet half the expenses of maintaining a lamp in the temple,[4] the number of sheep that he handed over to us, the members of the *sabha* of this village, is fifty.

Having received this flock of 50 sheep, we the *sabhaiyóm*[5] of this village, shall carry out the provisions of this endowment. May this be under the protection of all Màhéśvaras."

Inscription No. 219.

Place:—Kuḷattúr Taluk—Kuḍumiyàmalai—Śikhànàthasvàmi temple—on the north wall of the second *prákáram*.

Dynasty and King:—Cóḻa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḻa Dévar.[1]

Date:—Fifteenth year of the King.

Language and Script:—Tamil—8 long lines.

Translation:—

"Hail! Prosperity! In the 15th year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḻa Dévar, in Tirunalakkunṛam in Kunṛiśúḻnàḍu of Iraṭṭa-pàḍikoṇḍacóḻavaḷanàḍu, I, Nàccimalaiyàḻvi, a *śándikkútti*,[2] native of Tirukkoḍuṅkunṛam[3] and daughter of Periyanàṭṭàccàriyan, made the following deed of endowment of lands, as *kuḍiniṅgá-dévadánam*,[4] to the *Náyanár* who abides in Tirunalakkunṛam and inscribed it on stone.

The following are the boundaries of the lands called Alaivayal, which are in my enjoyment since I purchased them from the *úrár*[5] of Viśalúr in Aṇṇalvàyil kúṛṛam, of this nàḍu:—The eastern boundary to the west of the Pàliyàncey lands belonging to Màḍan Góvindan and co-parceners, and the

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[2] A village which was both a *dévadánam*, gift to a temple, and *brahmadéyam*, gift to Brahmins.

[3] *Piṇaṅginamaiyil.*

[4] *Viḷakkarai.*

[5] *Sabhaiyóm*—members of the *sabha* or the administrative body in Brahmin villages, or *brahmadéyams*.

[1] Unidentified in the 'Chronological List of Inscriptions'. Perhaps Kulóttuṅga III (1178—1223 A. D.) since the grant mentions Aḻagiya Śéman, which was probably the title of Kulóttuṅga III, adopted by the chief Śemappiḷḷaiyár, who was an important feudatory of Rájéndra III (1246–79 A. D.) Further the name Avanináráyaṇa Múvéndavélán in the text, suggests the same conclusion. Avaninárayaṇa was the title adopted by Ko-Peruñjiṇga, a later Pallava vassal who rebelled against the Cóḻas.

[2] *Śandikkútti*—one who performs the *śándikkúttu*, a dance during a play calculated to compose the hero, heroine or any other actor in the play.

[3] Tirukkoḍuṅkunṛam—Piránmalai.

[4] *Kuḍi-niṅgá-dévadánam*—lands conveyed to a temple, as a gift, without evicting the original tenants.

[5] *Úrár*—members of the village assembly.

Eriyàncey lands belonging to Manattuḷàḍuvàn Araśu Góvindan Panman and co-parceners; the southern boundary to the north of the waterspread[6] of the Mélaikkuḷam; the western boundary to the east of the boundary of Śikhà-nallúr, and the northern boundary to the south of Muṟkoḍikaḷamàncey Neḍumbàḍu lands and the dry-lands belonging to Avaninàràyaṇa Múvéndira Cóḷa Véḷàn.

From these lands, lying within the four boundaries thus fixed, which are cultivated wet-lands measuring ten *más*, they[7] shall pay to the *Náyanár*, in addition to the *iṟai*[8], paddy at the rate of six *kalams* for every *má* of land, measured by the *Kéraḷántakan marakkál*.[9]

While paying this amount of paddy, I shall pay the usual taxes in the same manner as the other neighbouring *dévadánam* lands of this *Náyanár* do. I shall pay all the *kuḍimai*[10] dues, including *antaráyam*[11] and *kìḻiṟai*[12] in the same manner as the neighbouring ones. Thus I shall make a free gift of these lands as *dévadanam* and pay all the *kuḍimai* dues including *antaráyam* and *kìḻiṟai*.

By utilising this paddy, the structure called Aḻagiya Śéman-tirveḍuttuk-kaṭṭi[13] shall be built in this temple, and whatever remains after paying the expenses annually, shall be included as temple property.[14]

Having agreed thus, I, Nàccimalaiyàḻvi, of Tirukkoḍuṅkunṟam, daughter of Periyanàṭṭu Àccàriyan, gave this gift inscribed on stone. May this be under the protection of all Màhéśvaras."

Inscription No. 220.

Place :—Tirumayam Taluk—Kóṭṭaiyúr—Karumàṇikka Perumàḷ temple—on the south wall of the shrine.

Dynasty and King :—Cóḷa—Kulóttuṅga Cóḷa Dévar[1]—Parakésari Kulóttuṅga III, 1178—1223 A. D.

Date :—Sixteenth year, Sixty-second day—Corresponding to 1193—94 A. D.

Language and Script :—Tamil—3 long lines; damaged.

Translation :—

"Hail! Prosperity! Orders[2] of Laṅkéśvara Dévan[3] :—The *úrár*[4] of Kóṭṭaiyúr, on receipt of these orders, shall (from this ?)........................year of (?)

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6 *Nírpóvai* or *Nirkóvai*.

7 Probably the tenants.

8 *Iṟai*—Government tax—the reading suggested in the Texts is *iṟuppum*.

9 *Kéraḷántakan marakkál*—a standard grain measure, named 'Kéraḷántakan', after one of the King's titles.

10 *Kuḍimai*— tenancy dues.

11 *Antaráyam*—'internal revenue'—the dues collected by the local administrative body.

12 *Kiḻiṟai*—ground rent.

13 *Tiruveḍuttukkaṭṭi*—probably a hall with a raised terrace or a *gópuram*.

14 *Śri-paṇḍáram-ávadákavum*.

1 Unidentified in the 'Chronological List of Inscriptions'. For identification as Kulóttuṅga III, see below.

2 *Ólai*.

3 Laṅkéśvara was an officer under Rájaràja III, successor to Kulóttuṅga III, according to A.R.E. 1913, Part II, page 113. Like the prime-minister Rájéndraśiṅga Múvéndavéḷán who served under both the kings, this officer too must have served under both the kings. The same Laṅkéśvara, according to P. S. I. 633 and 634, in the same temple, and P. S. I. 631 and 632 in the Kaṇṇanúr temple near by, issued orders remitting taxes in the time of Vikrama Páṇḍiya, the contemporary of Kulóttuṅga III.

4 *Úrár*—members of the village assembly.

Kulóttuṅga Cóḻa Dévar............................assign to the *Emberumán*[5] of Naralókavíravinnagaram[6] in their village, seven *más* of land in the Puduvayal included in their *úrppuṛam*[7]..
We have hereby exempted these lands from the payment of *kaḍamai*[8] due from them. Having entered these seven *más* of land as *iṛaiyili*, along with the *tiruviḍaiyáṭṭam*[9] lands in this Puduvayal, and recording these orders as the sole authority[10] thereto..
The signature of..varaiyan. To this effect this is the signature of..On the 62nd day of the 16th year..."

Inscription No. 221.

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—Śikhànàthasvàmi temple—on the east wall of the kitchen.

Dynasty and King :—Cóḻa—Kulóttuṅga Cóḻa Dévar[1].

Date :—Twentieth year of the king.

Language and Script :—Tamil—13 lines—incomplete.

Translation :—

"Hail! Prosperity! In the 20th year of Śri Kulóttuṅga Cóḻa Dévar: in Uṛattúr Kúṛṛam of Iraṭṭapàḍikoṇḍa Cóḻavaḷanàḍu, Nér–ivàn also called—*twenty letters not clear after this*[2]—I, Anantaràman, also called Kaikkóḷan Bhaṭṭan Tiruvuḍaiyàn, also known as Kaṇḍaramàṇikka Pallavaraiyàn, in order to institute a festival in the month of *Máśi* for the *uḍaiyár* of Tirunalakkunram—*letters not clear*[3]—to conduct the festival in the month of *Paṅguni* and feed the *Máhéśvaras*[4] in the Kónàḍan Tirumaḍam made the following endowment:—

Whereas, the *dévadánam* lands, endowed formerly by Uṛattúr Kiḻavan of this *náḍu* in Iluppaikkuḍi were lying uncultivated, owing to the white alkaline nature of the soil[5] and allowed to be overgrown by jungle[6], whereof the eastern boundary lies to the west of the waterspread adjoining the northernmost limits of Adikaimaṅgalam of this *dévadánam*; the southern boundary to the north of the old lands of Iluppaikkuḍi, the western

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5 *Emberumán—lit* 'Our Lord' here Viṣṇu.

6 Naralókavíravinnagaram—*viṇṇagaram* (*viṣṇugṛham*) or Viṣṇu temple, named after Naralókavíra.

7 *Úrppuram*—assessed lands under the control of the village assembly.

8 *Kaḍamai*—Government taxes.

9 *Tiruviḍaiyáṭṭam*—a class of eleemosynary tenure, denoting lands assigned to temples, mostly Viṣṇu temples.

10 *Piḍipáḍu*—The text reads *iv–vólaiyé–piḍipáḍáka–k–koṇḍu.*

1 Unidentified.

2 Apparently this inscription is a copy. The words in parenthesis are those of the copying scribe and indicate that 20 letters after '*nér-iván-ána*' in the damaged original were not legible at the time of copying.

3 The words in parenthesis are those of the copying scribe, and indicate that some letters after '*śevikke*' were not legible.

4 *Máhéśvaras*—Śaiva devotees.

5 *Viḷaiyá–veṇ–kiḷar–áy.*

6 *Káḍu–póy–k–kiḍanta.*

boundary to the east of Śeṅguḷam including the waterspread of this tank and northern boundary to the south of the *talakkal* (?)[7] of Madakkimaṅgalam and the southern extremity of the tank in this village:

The amount that I paid into the sacred hands of Taṇḍéśvarappiḷḷaiyàr[8] as the price for the lands included within the four boundaries, specified thus, is 1 *káśu*.

Having paid this one *káśu*, I declare this land to be *iṛaiyili*[9] and to be an endowment to the *maḍam*[10]. Half a *má*[11] in this land shall be set apart for the man who lives in this *maḍam* and cleans the floor with cowdung and water, one *káṇi*[12] of land to the potter who makes and supplies cooking utensils[13] to this *maḍam*, one *káṇi* to the person who supplies fire-wood, and half a *má* as Kuḷappaḍi[14].

With the yield of paddy[15] from the land that remains after excluding the two *más* specified thus, the paddy got as owner's share[16] from these, and the paddy from the outlying plots[17], the devotees shall be fed during the two festivals, for so long as the moon and sun endure............................[18]".

Inscription No. 222.

Place :—Tirumayam Taluk—Púvàlaikkuḍi—Puṣpavanéśvara temple—on the south wall of the shrine.

Dynasty and King :—Cóḻa—Kulóttuṅga Cóḻa Dévar[1].

Date :—Twenty-first year (?) of the King.

Language and Script :—Tamil—6 lines—damaged and incomplete.

Translation :—

"Hail! Prosperity! In the twenty-first year of Kulóttuṅga Cóḻa Dévar: (Gift to) the *Mahádévar* of Púvàlaikkuḍi in Kúḍalúr nàḍu.................. Accakaṇḍapapperumàn[2], also called Pañcamahàsattan[3]...................... ka......ra Kaṇḍan Śàman[4].........miyà—ḷaṅkoṇḍàn............................"

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[7] *Talakkal*—what this stone indicates is not clear.

[8] Caṇḍéśvara, the supposed custodian of the properties of a Śiva temple. The *dévadánam* lands which were lying waste were evidently bought from the temple, to be reclaimed and endowed again.

[9] *Iṛaiyili*—exemption from government-tax (*iṛai*).

[10] *Maḍappuṛam.*

[11] Half *má*—$\frac{1}{40}$ (of a *véli ?*).

[12] *Káṇi* $\frac{1}{80}$ (of a *véli* ?)

[13] *Kalam.*

[14] *Kuḷappaḍi*—allotment for the repair and maintenance of the tank, and for operating the irrigation sluice.

[15] *Váśi.*

[16] *Mél-mudal–Mél váram (?)*

[17] *Śiṛidu–veḷi–kiḍanta.*

[18] Rest not accessible.

[1] Unidentified.

[2] Probably Accakaṇḍapperumán or Araśakaṇḍapperumán.

[3] *Pañca–mahá–śabdham*—the five kinds of music, *viz.*, drums, wind instruments, stringed instruments, cymbals or bells, and vocal; or the large pot-shaped drum with five mouths covered by a membrane (pañca–mukha–vádyam), played as a mark of personal honour. Here the person seems to have been entitled to that great honour.

[4] Probably the same as Araśakaṇḍaráman Sámantan or Śeman, the title of Śemappillaiyár a feudatory of Rájarája III. If so, the Kulóttṅga of this grant must be Kulóttuṅga III.

Inscription No. 223.

Place :—Tirumayam Taluk—Irumbànàḍu—Agastíśvara temple—on the wall to the north of the entrance into the temple.

Dynasty and King :—Cóḻa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḻa Dévar[1].

Date :—Twenty-second year of the King.

Language and Script :—Tamil 5 lines.

Translation :—

"Hail! Prosperity! In the 22nd year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḻa Dévar: The amount given as an endowment for keeping alight one evening lamp[2] in the shrine of this *Náyanár*, by the *dévaraḍiyáḷ*[3], Āṭkoṇḍi-kuḍitàṅginàḷ, was received into the temple treasury, and in lieu of the money, the Tiripuṟam lands[4], irrigated from the Śembandamaḍai[5] and measuring *araikkáṇi-kīḻ-árumá*[6], were given to the *Śivabráhmaṇar*[7] to maintain this for so long as the moon and sun endure".

Inscription No. 224.

Place :—Ālaṅguḍi Taluk—Śembàṭṭúr—Tiruvaiyàṟuḍaiyàr temple—on the south wall of the *maṇḍapam* in front the shrine.

Dynasty and King :—Cóḻa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḻa Dévar[1].

Date :—Twenty-seventh year of the King.

Language and Script :—Tamil—7 lines.

Translation :—

"In the 27th year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḻa Dévar: Whereas we, the *Śiva-bráhmaṇar*[2] of the thirty *vaṭṭams*[3] in the temple of *Tiruvaiyáṟuḍaiya Náyanár*, the Lord of Śembiyan-Puttàmbúr, also called Śembàḍu[4], in Kuḷamaṅgalanàḍu of Jayasiṅgakulakàlavaḷanàḍu, received the lands called Periyavayakkal, Kaṟṟai, Muṟakam and Arañjiyanvayakkal as an endowment for the provision of food offerings[5] during one *sandhi*[6] to the Lord, *Tiruvaiyáṟuḍaiya Náyanár*, we hereby declare, on taking possession of the said lands, that we shall supply four *náḻis*[7] of rice for the *sandhi* for so long as the moon and sun endure".

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1 Unidentified.

2 *Sandhyá-dípam.*

3 *Dévaráḍiyáḷ*—woman dedicated for service in a temple.

4 *Tiripuṟam*—lands called *Tripuṟam* or endowment of lands (*puṟam*) for the *tiri* (wick) of a lamp.

5 *Śembanda–maḍaiyál–nírpáyum—Śembanda maḍai*—name of an irrigation sluice.

6 *Araikkáṇi* = $\frac{1}{160}$ (of a *véli* ?), and *Kiḻ-árumá* = $\frac{1}{320}$ of six *má* or $\frac{3}{160}$ (of a *véli*).

7 *Śiva-bráhmaṇar*—class of Brahmins who conduct worship in Śiva temples.

1 Unidentified.

2 *Śiva-bráhmaṇar*—class of Brahmins who conduct worship in Śiva temples.

3 *Vaṭṭam*—turns by which the various holders of the title to worship or members of their families conducted it.

4 Apparently modern Śembaṭṭur and Puttámbúr villages formed a single village in those times.

5 *Amudupaḍikku–ubhaiyamáka.*

6 *Sandhi*—time of worship—morning, noon, or evening.

7 *Náḻi*—grain measure.

Inscription No. 225.

Place :—Tirumayam Taluk—Péraiyúr—Nàganàthasvàmi temple—on the rock in front of the central shrine.

Dynasty and King :—Cóḷa—Cakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar.[1]

Date :—Thirty-sixth year of the King.

Language and Script :—Tamil—14 lines—much damaged.

Translation :—

"Hail! Prosperity! In the 36th year of Cakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar: Whereas an endowment of a *piḍiviḷakku(?)*[2] to the Lord of Tirunàgíśvaram in Péraiyúr, a *dévadánam*[3] and *brahmadéyam*[4] village in Virudaràjabhayaṅkaravaḷanàḍu, also called Kànanàḍu, was made by Véḷàn Sàttan..........................of Iruñjiṛai of this nàḍu, I Màḍalan[5] Nàràyaṇan Màdévan, of this village, received in full the money[6] for the—*kalam(?)*[7], being the sale proceeds of ...., and the land called......miḍavayakkal, endowed for the provision of the daily expenses...................... of the Lord of this village. I, Màḍalan Nàràyaṇan agreed to pay the *śilvari*,[8] *peruvari*[9] and taxes of every other kind thereon, and inscribed this on stone."

Inscription No. 226.

Place :—Kuḷattúr Taluk—Tiruppúr—Śiva temple—on the south *prákáram* wall.

Dynasty and King :—Cóḷa—Śri Kulóttuṅga Cóḷa Dévar.[1]

Date :—Fortieth year of the King.

Language and Script :—Tamil—5 lines—damaged.

Translation .—

"Hail! Prosperity! In the 40th year of Śri Kulóttuṅga Cóḷa Dévar I, Gaṅgaikoṇḍacóḷa Śiruvàyinàḍàḷvàn[2], also called Ponna Àḍavalàn of (Śi)ṛṛúr in Vaḍaśiṛuvàyinàḍu of Jayaśiṅgakulakàlavaḷanàḍu...to the *Mahádévar*.."

Inscription No. 227.

Place :—Kuḷattur Taluk—Kunnàṇḍàrkóvil—Parvatagiríśvara temple—on the wall of the southern rock-cut cave.

Dynasty and King :—Cóḷa—Śri Kulóttuṅga Cóḷa Dévar (unidentified).

Date :—Fortieth year of the King.

Language and Script :—Tamil—6 lines—incomplete.

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1 Unidentified.

2 *Piḍiviḷakku*–probably a lamp with a handle, or the lamp held in the hands of a female deity or *Dípalakṣmi*.

3 Gift to a temple.

4 Gift to Brahmins.

5 *Máḍalan*–of the *Máṭara gótra* or sept.

6 *Dravyam*.

7 ....*kalam*–probably the metal or alloy for the lamp.

8 *Śilvari*–minor taxes.

9 *Peruvari*–major taxes.

1 Unidentified. Perhaps Kulóttuṅga I (1070–1122 A. D.).

2 Chief of Śiṛuváyináḍu.

Translation :—

"Hail! Prosperity! In the 40th year of Śri Kulóttuṅga Cóḻa Dévar: (Endowment to) the *Mahádévar* of Tirukkunṛàkkuḍi in Vaḍa Panaṅgàṭṭu-nàḍu of Jayaśiṅgakulakàlavaḷanàḍu by Paḷḷikoṇḍàn, of Śiṛṛàmbúr in Tiruveḻundúrnàḍu of Jayaṅkoṇḍacóḻavaḷanàḍu......................................"

Inscription No. 228.

Place :—Àlaṅguḍi Taluk—Peruṅgaḷúr—Vamśóddhàrakanàthasvàmi temple—on the south wall of the central shrine.

Dynasty and King :—Cóḻa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḻa Dévar.[1]

Date :—Forty-fifth year of the King.

Language and Script :—Tamil—37 lines—incomplete.

Translation :—

"Hail! Prosperity! In the forty-fifth year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḻa Dévar: Whereas, we the *úróm*[2] constituting the *úr*[3] of Peruṅgoḷi-úr[4] conveyed to the Lord, who abides in Kulóttuṅga-Cóḻiś-varam,[5] the lands called Tirukkokkuróṇivayal as *dévadánam*, whereof the eastern boundary lies to the west of the Pàlai..................[6] on the bund of Śiṛukaḷúr tank and the trident-stone[7], and to the west of Tiruviḍaivayak-kal lands, Múvéndan vayakkal lands, Śirukaḷúr Nàḍàḻvàn vayakkal lands, the reclaimed lands, Teṛṛikkuppai, and the trident-stone; the southern boundary to the north of the river which runs eastward; the western boundary to the east of the *Kaḍaivìḍu* channel of the Tanmal kuḷam and the lands of that name;[8] and the northern boundary to the south of the water-spread of the tank and the line running west along the southern ridge of Kúttanvayakkal lands and which includes Muḷḷikkuḷi lands, among the lands in Peruṅgaḷúr:

We agreed that everything within these four bounds thus specified, including the tank, land under crop,[9] trees above ground, and wells below—and not excluding the ant-hills, mounds[10] and all land over which the monitor-lizard has creeped and the tortoise has crawled[11], shall be conveyed with full rights to lower or raise the level wherever necessary.

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[1] Unidentified in the 'Chronological List of Inscriptions.' Perhaps Kulóttuṅga I (1070–1122 A. D.)—judging from the high regnal year, and also from the fact that this is the earliest inscription in the present temple named after Kulóttuṅga.

[2] *Úróm*—members of the village assembly.

[3] *Úr*—village assembly.

[4] Peruṅgóḷi-úr was the old name of Peruṅgaḷúr.

[5] Kuḷóttuṅga cóḻíśvaram–temple named after Kulóttuṅga who probably rebuilt it. The name Vamśóddháraka is a synonym of Kulóttuṅga.

[6] Perhaps *Pálaimaram–Mimusops hexandra* trees.

[7] *Tiruccúlakkal*–boundary stone with trident (*triśúla*) mark denoting lands belonging to a Śiva temple.

[8] *Kaḍaiviḍu*—Probably the last channel from the tank.

[9] *Iḷanilam.*

[10] *Puṛṛum-teṛṛiyum*—Perhaps *teṛṛi* means the cairns.

[11] *Uḍumbu-óḍi-ámai-tavaḻnda*—lands left uncultivated since they were considered unlucky owing to the fact that the monitor (*uḍumbu*–Varanus) or the tortoise (*ámai*) had crawled over them.

Having so agreed, we declared these lands *úr-kìḻ-iṟaiyili*[12] for so long as the moon and sun endure, and made a solemn conveyance with oblations of water on the holy hands of *Attira Dévar*[13].. In witness whereof (the following ?) amongst us (set our hands thus)[14]:— The signature of Muru....................Véḷàn of (Kiḻ) śengiḻi nàḍu.................., to this effect, the signature of Śoṟnapakaiyiḍari. This is the signature of Karikàlacóḻa-péraraiyan, also called Śàttan Tiṭṭai. This is the signature of Jayaṅkoṇḍacóḻa-Kíḻśúdanàṭṭu Véḷan, also called Níṟaṉinjàn Àdittan of Nàvalúr. This is the signature of Tikaiviḷaṅgucóḻa–Śiṟukaḷúr-Nàḍàḻvàn, also called Víran Śàttan. This is the signature of Maṉayànai. This is the signature of Kaṉavati Po..[15]"

Inscription No. 229.

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—Mélaikkóvil—on the south wall of the *maṇḍavam* in front of the rock-cut shrine.

Dynasty and King :—Cóḻa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḻa Dévar[1]

Date :—Forty-fifth year of the King.

Language and Script :—Tamil—9 long lines.

Translation :—

"Hail! Prosperity! In the 45th year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḻa Dévar: As an endowment to the Lord who abides in Tirunalakkunṟam in Iraṭṭapàḍikoṇḍacóḻavaḷanàḍu, I, Śembiyan Kónàṭṭu Véḷàn, also called Ponnan, the *Véḷán* of Kàraiyúr in this *náḍu*, handed over ninety sheep, to provide ghee for keeping alight for ever one lamp[2] in the shrine of this *Dévar*, to the *Śivabráhmaṇar* who conduct worship to this *Dévar*, *viz.*, Bhàradvàji[3] Guruvaḍi Teṟṟi and co-parceners, Bharadvàji Kunṟan Dévan and co-parceners, Bhàradvàji Śuṟṟi Kunṟan and co-parceners and Bhàradvàji Kóyil Màdan and co-parceners. Stipulating that these *Śivabráhmaṇar* shall, after receiving this endowment, provide one *uḻakku* of ghee daily, and keep alight, day and night, for so long as the moon and sun endure, one lamp, I, Sembiyan Kónàṭṭu Véḷàn, hereby endowed a lamp. For this one lamp, to be kept alight for ever, I, the said Véḷàn, gave 40(?)[4] of *tará*.[5]

Whereas I, Uttamacóḻa Múvéndavéḷaṅ, also called Poṟkàman, the *Véḷán* of Iḍaiyàṟṟúr in this *náḍu*, made an endowment for keeping alight one lamp for ever for this *Dévar*, the lands that I bought therefor, are those

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[12] *Úr-kiḻ-iṟaiyili.* This is a class of eleemosynary tenure, the taxes on which were remitted by the local administrative body, and differs from *iṟaiyili* lands, on which the remission was made by royal order. The village bodies (*úr*) had powers to remit taxes on land. Since at the same time they were responsible for the collection and payment to the central Government of the total demand from the village or villages or towns under their control, all amounts thus remitted, except under royal sanction, had to be made good by distributing them pro-rata on other holdings in the area under their control. The term means "tax free under the township."

[13] *Astra Déva.*

[14] Defaced.

[15] Ends abruptly.

[1] Unidentified in the 'Chronological List of Inscriptions'. Judging from the high regnal year the King referred to may be Kulóttuṅga I (1070–1122 A. D.)

[2] *Tirunondáviḷakku.*

[3] Of the *Bháraḍvája gótra* or sept.

[4] The unit of weight is not known.

[5] *Tárá*-alloy of copper (8 parts) and tin (5 parts).

that were lying unproductive owing to white alkaline soil[6] and adjoin the eastern plots of the Iluppaikkuḍi lands, which form the *dévadánam* of this *Dévar*, and the price that I paid in the holy hands of *Cáṇḍéśvarar* is ¾ *káśu.*

The unproductive lands thus bought, for payment of this three-fourths *káśú*, and endowed as cultivable lands after reclamation and improvement[7], have the following boundaries:—the eastern boundary to the west of the water-spread[8] of the Adiyamaṅgalam tank; the southern boundary to the north of Kàvidivayal[9]; the western boundary to the east of the Peṟṟàḷvayal and Ponmadivéṅgai, and the northern boundary to the south of the Arumaṅgai-nallúr lands. The lands lying within these boundaries specified thus, that I reclaimed and endowed, measure four *más*.

Stipulating that all the above-mentioned *Śivabráhmaṇar* shall, after receiving these four *más* of land, maintain a lamp in the temple for so long as the moon and sun endure supplying one *uḻakku* of ghee daily, I, Uttama Cóḻa Múvendavéḷàn, endowed these lands. The lamp on a stand[10] that I gave, to be kept alight for ever, weighs fifty(?)[11] of *tará*.

We the above-mentioned *Śivabráhmaṇar* shall keep alight this lamp for ever. May this be protected by all *Máhéśvaras*."

Inscription No. 230.

Place:—Kuḷattúr Taluk—Víraikkuḍi—Tiruvéḍanàthasvàmi temple—Oppilà-nàyaki amman shrine—on the door posts.

Dynasty and King:—Cóḻa—Śri Kulóttuṅga Cóḻa Dévar*

Date:—Forty-sixth year of the King.

Language and Script:—Tamil—40 lines—l. 1–27 on one post, and 28–40 which relate to a different gift on the other post. Both inscriptions are incomplete.

Translation:—

"Hail! Prosperity! In the 46th year of Śri Kulóttuṅga Cóḻa Dévar: We, Víraikkuḍaiyàn Véḷàn Araiśuḍai Śólai Paḍàran....................and.......... Àcca Piḍàran, endowed......................................to the *Mahádévar* of Tiruvéḍaippandal in Víraikkuḍi in Vaḍaśiṟuvàyilnàḍu of Jayaśíṅgakula-kàla-vaḷanàḍu........"

On the other post.

"Hail! Prosperity! The amount that I, Anàdinàdan, also called Aḍikaḷ Nambi, received from Śiyal is half *káśu*. Having received this half *káśu*, I..."

Inscription No. 231.

Place:—Kuḷattúr Taluk—Viśalúr—Śiva temple—on the south *prákáram* wall.

Dynasty and King:—Cóḻa—Śri Kulóttuṅga Cóḻa Dévar*

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[6] *Viḷaiyá-veṉ-kaḷar-áyk-kiḍanda; kaḷar* = alkaline soil.

[7] *Tirutti-nan-nilam-ákki-viṭṭa.*

[8] *Nírkóvai.*

[9] *Kávidi*–is a title bestowed upon nobles and chiefs in ancient times.

[10] *Nilai-viḷakku.*

[11] The unit of weight is not specified.

* Unidentified in the "Chronological List of Inscriptions." Perhaps Kulóttuṅga I (1070–1122 A. D.) who ruled for more than 45 years.

Date :—Forty-seventh year of the King.

Language and Script :—Tamil—11 lines—incomplete.

Translation :—

"Hail! Prosperity! In the 47th year of Śri Kulóttuṅga Cóḻa Dévar: Whereas, two *sandhi* lamps were endowed to the *Mahádévar* who abides in Varasugíśvaram in Viśalír(?)* in Míśeṅgiḻi nàḍu of Jayaśiṅga-kulakàla-vaḷanàḍu, by Ànàdàn Àḻiyàdàn of this village.."

Inscription No. 232.

Place :—Álaṅguḍi Taluk—Tirukkaṭṭaḷai—Sundaréśvarar temple—on the north wall of the shrine.

Dynasty and King :—Cóḷa—Śri Kulóttuṅga Cóḻa Dévar[1]

Date :—Forty-eighth year of the King.

Language and Script :—Tamil—44 lines—damaged.

Translation :—

"Hail! Prosperity! In the 48th year of Śri Kulóttuṅga Cóḻa Dévar: Endowment to the *Mahádévar* of Kalkuṟicci[2] in the Kaḷḷappàl[3] in Tenkavirnàḍu of Ràjaràjavaḷanàḍu: I, Kulóttuṅga Cóḻa Maṅgala Nàḍàḻvàn, also called Pàppàn Śéndan, a *Kaḷḷan* of this village, gave the following lands as provision for meeting half the cost of maintaining a lamp alight for ever, for the *Mahádévar* of Tirukkaṟṟaḷi, on behalf of Amaràpati Kuppai, a *Kaḷḷan* of this village:—

The lands endowed for this purpose are:—Koṅgan vayakkal, measuring half a *má* which is irrigated by the channel from the...........ttà maṅgaḷam river, and in which paddy is cultivated, whereof the four boundaries are:—the eastern boundary to the west of Kíḻaikkoṅgan vayakkal, the southern boundary to the north of the channel running eastwards; the western boundary to the east of Mélaikkoṅgan vayakkal; and northern boundary to the south of.. the lands included within the four bounds thus specified. Neḍuṅgaṉ nilam, close to the bund in Girinallúruḍaiyàn Kuḍikkàḍu, measuring one *káṇi*, whereof the four boundaries are:—the eastern boundary to the west of the channel running southwards; southern boundary to the north of the Amaràpati(pu?) rattu-cey lands; the western boundary to the east of the.... *neḍuṅgan*[4] and the northern boundary to the south of the tank bund.

Having received these two plots[5] of land, we the *upásakar*[6] of this temple,[7] shall provide half the cost of maintaining one lamp alight for ever. May this be protected by all *Máhéśvaras*."

Inscription No. 233.

Place :—Kuḷattúr Taluk—Koḍumbàḷúr—Muccukundéśvarar temple—on the south wall of the front *maṇḍapam*.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḻa Dévar[1]

* The three missing letters in the text may be 'Viśali', the old name for Viśaliyúr or Viśalur.

1 Unidentified. Perhaps Kulóttuṅga I (1070–1122 A. D.) who ruled for more than 45 years.

2 Kaṟkuṟicci—the old name of Tirukkaṭṭaḷai village.

3 Kaḷḷappál—the Kaḻḻar district.

4 *Neḍuṅgaṉ*—small irrigation channel?.

5 *Cey*.

6 *Upásakar*—priests.

7 *Taḷı*.

1 Unidentified. Which of the three Kulóttuṅgas this King was is not known, since the year is lost and the distinguishing epithet 'Rajakésari' or 'Parakésari' is not mentioned.

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Date :—Lost.

Language and Script :—Tamil—4 lines damaged—incomplete.

Translation :—

"Hail! Prosperity! In the...........year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḻa Dévar: Whereas Kónàṭṭu Pallavadaraiyan, also called Kai.....................ḍaiyàn, of Koḍumbàḷúr in the Uṟattúr Kúṟṟam of the K(aḍalaḍaiyàdilaṅgaiko)ṇḍa cóḻavaḷanàḍu, perished in a strife[2] in Periyakuḷam, I, Kunṟan Àḷuḍaiyàn, made this endowment of 50 sheep to keep alight a lamp on his behalf. May this be protected by the *Máhéśvaras*."

Inscription No 234.

Place :—Kuḷattur Taluk—Kuḍumiyàmalai—Śikhànàthasvàmi temple—on the east wall of the kitchen.

Dynasty and King :—Cóḻa—(Śri Ràjéndra Cóḻa Dévar), also called Kó-parakesari-varman, who took *Púrvam, Gaṅgai* and *Kiḍáram*—Parakésari Ràjéndra I (1012–1044 A. D.)[1]

Date :—Sixteenth year of the King, corresponding to 1027–28 A. D.

Language and Script :—Tamil—17 lines—incomplete. The extant lines are on stones which are out of order. All the lines are incomplete and many of the stones bearing parts of the inscription have been lost. The stones were perhaps built into the kitchen wall.

Translation :—

"Hail! Prosperity! On the 118th day of the 16th year of (Tribhuvanaccakravartikaḷ Śri Ràjéndra Cóḻa Dévar), also called King Parakésarivarman, who took *Púrvam, Gaṅgai* and *Kiḍáram*:

(Whereas) the Lord seated on................throne...........................was, pleased to order that the gold levied as tax from Kóṭṭúr, Uṟattúr, Śivapuna Iluppaikkuḍi, Muḍalaikkuḍi Iḻamakanpaṟṟu...................................... amounting to twenty..................*kaḻañju* and three *mañjáḍi* of gold from Iluppaikkuḍi, one *kaḻañju*, one *mañjáḍi* and three *má* of gold from Muḍalaikkuḍi Iḻamakanpaṟṟu.. should from the 9th year of the reign be paid to (the Lord of Tirunalakkunṟam?)... to provide for the various requirements for the service of this *Náyanár* and that these should be duly entered so in the revenue accounts[2]

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[2] *Kuḻumi.*

[1] The King is unidentified in the "Chronological List of Inscriptions." The title Parakésari, and the mention of the three countries conquered makes it easy to assign this to Rájéndra I. "In several inscriptions of his reign and of the reigns of his successors Rájéndra is described briefly as the conqueror of Púrvadéśam, Gaṅgai and Kaḍáram; this must be taken to be a summary of his most distant conquests, and on this assumption Púrvadéśam is best understood to be, not the Véṅgi country as was suggested by Venkayya (Arch. Sur. Ind. Rep. 1911–12, p. 172, n.1), but Púrvaráṣṭra, the country to the east of the Maikal range, roughly corresponding to the Southern Kóśala country." Prof. K. A. N. Sastri, '*Cóḻas*'–1, p. 282. Gaṅgai refers to his conquest of Uttara Láḍam or Northern Rádha on the course of the Ganges, and Kaḍáram or Kiḍáram refers to Kédah in the Malaya Peninsula. See P. S. I. 98, *praśasti* and notes.

[2] *Variyil-iṭṭu-k-koḷka-venṟu.*

(The rest of the royal order contains the names of the King's secretaries, executive officers, and other revenue officials, who were responsible for the issue and execution of the order) :—

Uttama Cóḻa Màràyan also called Gaṅgai Koṇḍàn[3] ....,
Tirumandira-ólai náyakam[4] Gaṅgai koṇḍa ....[5]
and Uttama Cóḻa Tamiḻadaraiyan, also called Nàràyaṇan Kaṟṟaḷi, of Tuḷàr in Tiruvaḷundúr nàḍu[6] (were the royal secretaries who drafted and signed the order).

Ànàriyotta ....[7] of Mummuḍiccóḻamaṇḍalam[8] .... koṇḍacóḻa Muvéndaveḷàn, and ....of Śirukaṟṟúr in Kṣatriya śikhàmaṇi vaḷa nàḍu were the *Uḍan-kúṭṭattu-adikárikaḷ*[9] ....[10] the *Karumam-árávkiravar*[11] who directed the execution ....of .... Ràjéndra cóḷa vaḷa nàḍu in Ràjaràja Pàṇḍi nàḍu, was the *madhyasta*[12].

Śembiya ....of Tirunàṟaiyúr nàḍu in Kṣatriyaśikhàmaṇivaḷanàḍu was the *puravari-tiṇaikkaḷattu-kaṇkáṇi*.[13]

Udàiyan Baladévan Olakkulàmaṇi ....was the *puravari*[14].

(The other names mentioned are) :—

Ràjaràja Brahmàràyan, also called Nàgan Kaṇḍamàràyàn Ràjaràjan, Gaṅgai ...., also called Kóvan Àccan, Kuḍitàṅgi Śéḍan of Perumbér in Aruvànàḍu ...., Atti Kóvan Àccan of Śendamaṅgalam in Neermalinàḍu, Parakésari Múvéḷàr.

(The inscription ends as usual with) May this be under the protection of all *Máhéśvaras*."

Inscription No. 235.

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—Śikhànàthasvàmi temple—on the east wall of the kitchen.

Dynasty and King :—Cóḷa—King not known.

Date :—Not known.

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[3] Missing part of name supplied from A. R. E. 141 of 1912 from Tiruvoṟṟiyúr (Chingleput Dt.) of the 29th year of Rájéndra I.

[4] *Tirumandira-ólainávakam*—the officer whose duty was to draft on the *ólai* (palm leaf) or *paṭṭólai* (silk cloth) the oral orders of the King, and issue them with his signature. He corresponds to the 'royal secretary.'

[5] Rest of name missing.

[6] Missing parts of name supplied from the Tiruválaṅgaḍu copper-plate grant of Rájéndra (S. I. I. III, iii, No. 205) which was drafted and signed by this royal secretary and others.

[7] Rest of name missing.

[8] *Mummuḍic-cóḻa-maṇḍalam* was the name of Ḭlam or Ceylon which was a province of the Cóḻa country.

[9] *Uḍan-kúṭṭattu-adikárikaḷ*—refers to the high officials of the State who formed a body of executive officers in immediate attendance on the King. The phrase means " group of officers ever at hand "—See Prof. K. A. N. Sastri, Cóḷas II, i, pp. 254–55.

[10] The names of these officers are lost.

[11] *Karumam-aráykiravar* (l.16)—the officers who supervised the execution of the orders.

[12] *Naḍuvirukkum*—the secretary to the local body who recorded all its transactions, and maintained strict neutrality in its affairs.

[13] *Puravari-tinaik-kaḷattu-kaṇkáṇi*—the chief officer who supervised revenue settlement and accounts. (See P. S. I. 182).

[14] *Puravari*—the scribe of the office of revenue settlement and accounts. (See P. S. I. 182).

Language and Script :—Tamil—6 lines extant—incomplete. The stones are out of order and many parts are missing.

Translation :—

"In the..............year of...................,also called King Ràjakésarivarman, who was seated enthroned along with Dharaṇi muḻududaiyàḷ................ Arika.......................native of Kóṭṭúr in Nenmeli nàḍu of Arumoḻidéva vaḷanàḍu.. ninety-six sheep entrusted as a permanent provision[1] with Poṟṟàmi and ....the *Śivabráhmaṇar* of Tirunalakkunṟam in Kunṟiyúr of this Kónaḍu, the old Iraṭṭapàḍikoṇḍacóḷavaḷanàḍu.............. endowed on behalf of Ambalakkúttiyàr, the mistress[2] of...................... Véḷàr, by her brother Múvéndavéḷàr of Uṟattúr."

MUTTARAIYARS.

Inscription No. 236.

Place :—Kuḷattúr Taluk—Kiḷḷikóṭṭai—on a slab set up in a field near the village.

Dynasty and King :—Muttaraiyar—Perumbiḍugu Śuvaran Màṟan.

Date :—Not dated—Belongs to the first half of the 8th century A. D.[1]

Language and Script :—Old Tamil and Grantha—3 lines.

The figure of a tiger in a recumbent posture is engraved below the inscription.

Translation :—

"The tiger with brilliant curved stripes[2] that Śri Śatrukésari, also called Śri Abhimànadhíran and Śri Kaḷavar Kaḷavan, slew."[3]

Inscription No. 237.

Place :—Kuḷattúr Taluk—Kíranúr—Uttamanàthasvàmi temple—on the north wall of the shrine.

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[1] *Śavá-múvá-p-péráḍu*—the flock that never diminishes in number as a result of death, or in yield as a result of old age.

[2] *Bógiyár.*

[1] The Muttaraiyars were chiefs under the Pallavas, ruling over the southern part of the Pallava empire with their capitals at Tanjore, Śendalai and Vallam near by. The Śendalai pillar inscriptions (Epig. Ind. XIII, parts 3 and 4.) mention three of them. Perumbiḍugu was the title of the Pallava Paraméśvaravarman I, adopted by the grandfather of this chief first and by him later. This chief started his career towards the close of the reign of Paraméśvaravarman II, Pallava (C. 700–701 A. D.) and served under Nandivarman II, Pallavamalla (C. 710–775 A. D.). He travelled from Tanjore to Káñci during the dynastic revolution, and was the first to receive the young Pallavamalla before his coronation and to offer his services. His exploits are described in the verses inscribed on the pillars in Śendalai.

[2] *Váḷ-vari-véṅgai*—perhaps this is a figurative reference to the defeat of the Cóḷa chiefs, whose emblem was the tiger, and the conquest of their territory. Kiḷḷi Kóṭṭai, the name of the place, means the citadel of Kiḷḷi, which was a title of the Cóḷa kings.

[3] These three and other titles (*birudas*) are found in the Śendalai inscriptions which eulogise Perumbiḍugu Muttaraiyar II. *Śatrukésari* means, 'the lion to his enemies,' *Abhimánadhíran*, 'the proud hero,' *Kaḷavar Kaḷavan*; 'the chief *kaḷavan* of the *Kaḷavar*—perhaps Kaḷḷar'—whose territory he ruled. *Kaḷavan*—perhaps also means 'elephant', which seems to have been the crest of the Muttaraiyars.

Dynasty and King :—Muttaraiyar—Ilàṅgó Muttaraiyar, the same as Viḍéla-viḍugu II, Kuvàvan Śàttan.[1]

Date :—Thirteenth year of the king—early 9th century A. D.[1]

Language and Script :—Old Tamil—19 lines—damaged.

Translation :—

"Hail! Prosperity! In the thirteenth year of Kó-Ilaṅgó Muttaraiyar, the *sabhaiyár*[2] of Kíranúr registered the following lands as endowments for the conduct of festivals for the *Perumánaḍikaḷ*[3] of Uttamadànìśvaram in Kíranúr :—

8 *káṇis*(?)[4] of lands endowed formerly by the *sabhaiyár* with *mìyáṭci*[5] rights. ...*más* of land endowed by Manniyan Dévan, as *iṛaiyili*[6] with *mìyáṭci* rights to Màyàna Veyakkar(?)[7]. 1 *má*(?) of land, called..............payakkaṛṛai, endowed by Nàraṇan for the *Viśákamoḻukkai*[8]. One *má* of land called Kíḻtenmaya......(?) along the southern edge of the eastern branch of the road in Ammiḻiyàvayal endowed with *mìyáṭci* rights by Mu...............yaṉ Múvan Kaṇḍan. Half a *má* of land, called Kàñjira-tuḍavai, and one *má* of wet-land[9] endowed with *mìyáṭci* rights by Bàrdàyan Kaṇḍan........................

....

....[10]"

PĀṆḌIYAS.

Inscription No. 238.

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai–Mélaikkóvil—on the eastern face of the south pillar of the rock-cut shrine.

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[1] The reading of the name as 'Kónáḷaṛu Muttaraiyar' in the 'Texts of Inscriptions' and 'Chronological List' is wrong. The correct reading is Kó-Iḷaṅ(gó) Muttaraiyar. Kónáḷaṛu Muttaraiyar is not known from other inscriptions, while Kó-Iḷaṅgó Muttaraiyar has left some inscriptions. He was a contemporary of Dantivarman Pallava (C. 775–826 A. D.) and this inscription dated in his own reign shows that he was independent of Pallava authority for a brief time. He was the same as Viḍélaviḍugu Kuvávan Śáttan, who according to P. S. I. 18, excavated the Śiva cave-temple in Malaiyaḍippaṭṭi in the 16th year of Pallava Danti. After this, Dantivarman seems to have lost hold temporarily on this part of his empire, as is shown by the absence of his records here between his 16th and 51st years, and the presence of five inscriptions dated in the regnal years of Iḷaṅgó, *viz.*, P.S.I. 237; A. R. E. 39 of 1931; 303 of 1901; 12 of 1899; and 61 of 1895. The last comes from the Tiruchátturai temple, where this Muttaraiyan endowed a lamp called *Uttamadáni*, named after him. The Kíranúr temple is also called in inscriptions 'Uttamadáníśvaram' (later corrupted into Uttama-nátha íśvaram) showing that it was built by this chief. ('Muttaraiyars and Irukkuvéḷs', Madras University Lectures by Mr. K. R. Venkatarama Ayyar). The temple shows certain later Pallava features, for instance the frieze of 'sacred geese' below the cornice in place of the usual *vyálavari*.

[2] *Sabhaiyár*—members of the village assembly (or *sabha*), the administrative body of *Brahma-déyam* villages.

[3] *Perumánaḍikaḷ*—Lord Śiva.

[4] The symbol உ is used after ௮ which denotes 8.

[5] *Míyáṭci*—Proprietary rights.

[6] *Iṛaiyili*—tax-free.

[7] '*Máyána-Veyakkaṛku*'—meaning not clear.

[8] *Viśákomoḻukkai*—probably festival in the month of *Vaikáśi*.

[9] *Oru-mácce*(*y*).

[10] Rest damaged (ll. 16–19).

Dynasty:—Pàṇḍiya—First Empire*-Kó-Śaḍaiyan Màṛan–Sri Màṛa Śri Vallabha; C. 815–862 A. D.[1].

Date:—*Lost*+1+1 year in the first part of inscription and tenth year in the second part corresponding to 824–25 A. D.[2]

Language and Script:—Tamil, old Tamil script—14 lines, damaged.

Translation:—

"Hail! Prosperity! In the year next to the year following the Eighth(?)[3] year of King Śaḍaiyan Màṛan:

Kaḍambanàṭṭi, also called Paràntaka Adaḷaiyúr Nàḍàḷvàn[4], endowed seven *más* and seven and a half *Kaḻañju* of refined gold[5] for a lamp, to be kept alight for ever, for the *Mádévar*[6] of the *Tirumúlaṭṭánam*[7] in Tirunalakkunṛam of Kunṛiyúr nàḍu. May this be protected by the residents of Punnaṅguḍi[8] and Parambaiyúr.[9] Let their feet be for ever on my head.

In the tenth year of the King: Nàkan Kaḍi.. ...of Nenmalai nàḍu endowed.........*má* and one *kaḻañju* of gold to the *Perumánaḍikaḷ* for a seven day festival."

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* This is in accordance with Prof. K. A. N. Sastry's chronology. The period corresponds to that between the close of the 6th century A. D. and the beginning of the 10th century, and denotes the Páṇḍya line which was contemporary with the Pallavas, till its extinction by Vijayálaya, the founder of the Cóḷa Empire.

[1] Unidentified in the 'Chronological List of Inscriptions'. This inscription is attributed to Jaṭila-Kóccaḍaiyan Raṇadhíra (C. 710-740 A.D.) in the Revised Manual of the Pudukkóṭṭai State (Vol. II, i, p. 553), where he is called Śaḍaiyan Máṛan. He must have been a Máṛan Śaḍaiyan and the palaeography of this record does not warrant such an early date. The name of the donor, a chief who bore the name of Parántaka, affords some clue to the identification. The name was borne by two early Páṇḍiya Kings, Jaṭila Parántaka Neḍuñjaḍaiyan Varaguṇa Maháràja (C. 765–815 A. D.) who preceded Śri Máṛa Sri Vallabha, and Parántaka Víranáráyaṇa (C. 880–900) who was the second in succession from Śri Máṛa. The Páṇḍiyas cannot have been in possession of this territory in the second half of the 9th century since the Pallava Nṛpatuṅga's reign (849–875 A.D.) extended over these parts—we have a record of his 7th year in Nárttámalai (P. S. I. 18)—and the Cóḷa Parakésari Vijayálaya rose to power, conquered Tanjore and established the foundations of the Cóḷa Empire about 850 A. D. We have to look for a date in the first half of the century, when the hold of the Pallavas on these parts was precarious, when the authority of the Muttaraiyar, the Pallava subordinates who ruled over these parts, was weak and the Páṇḍyas had conquered part of the country beyond the Kávéri driving back the Pallava armies, though only for a brief time. This would be the time of Jaṭila Parántaka, Máṛan Śaḍaiyan (C. 765–815) and that of his successor Śri Máṛa Śri Vallabha, Śaḍaiyan Máṛan (815–862). We have three records of the former (P. S. I. 239–41), and this record is to be attributed to Śri Máṛa, since it is dated in the time of Śaḍaiyan Máṛan. The chief, the donor in this record, perhaps served under both the former, whose name he adopted, and the latter. As has been noted in foot-note 1, under P. S. I. 237, there are no records of the Pallava Dantivarman (775–826 A. D.) dated between his 17th and 51st years in the Cóḷa country, whereas one finds many Páṇḍiya inscriptions of this period as far north as South Arcot. The Páṇḍiyas must have gained these territories, just after the decline of the power of Ilaṅgó Muttaraiyar, who asserted his independence briefly during the earlier part of this period, as P. S. I. 237, shows. This Śri Máṛa Śri Vallabha is the same as Avanipaśékhara Śri Vallabha in the unpublished inscription on the rock to the south of the Jain cave-temple in Śittannavášal.

[2] This is the date given in the supplementary part of the inscription.

[3] The date in the first line is lost and reads............+1st year+1st year. This system of dating is usual in Páṇḍiya inscriptions. Probably the first number (which is lost here) denotes the regnal year of the king in which some important event took place, and from which later dates were reckoned by addition.

[4] Evidently the chief bore the name of Parántaka Máṛan Saḍaiyan. See above.

[5] *Tuḷaippon.*

[6] *Mahádévar.*

[7] *Múlasthánam* or sanctum.

[8] Modern Pinnaṅguḍi village.

[9] Modern Parambúr village.

Inscription No. 239.

Place :—Àlaṅguḍi Taluk—Tirugókarṇam—Gókarṇéśvarar temple—on the south wall of the cave-temple.

Dynasty and King :—Pàṇḍiya—First Empire—Kó Màṛan Śaḍaiyan—Jaṭilavarman Paràntaka Neḍuñjaḍaiyan Varaguṇa Mahàràja, C. 765–815 A. D.[1]

Date :—Seventeenth year of the King, corresponding to C. 781–82 A. D.

Language and Script :—Tamil—old Tamil script—21 lines.

Translation :—

"Hail! Prosperity! In the 17th year of the King Màṛàñjaḍaiyan, I, Nakkañcetti, also called Varaguṇavati Araiyan[2], of Kalkuṛicci[3] in Kavirpàl[4] of Vallanàḍu, endowed 15 *pon*—fifteen *kaḻañjus*[5] of gold, which I collected by begging[6], for a lamp to be kept alight for ever for the *Mádévar*[7] of Gókarṇam in Tiruvéḻpúr[8]. This gold was placed under the protection of the *náṭṭár*.[9]"

Inscription No. 240.

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—Mélaikkóvil—on the eastern face of the northern pillar of the cave-temple.

Dynasty and King :—Pàṇḍiya—First Empire—Kó-Màṛan Śaḍaiyan ;—Jaṭilavarman Paràntaka Neḍuñjaḍaiyan Varaguṇa Mahàràja, C. 765–815 A. D.[1]

Date :—Twenty-third year of the King corresponding to C. 787–88 A. D.

Language and Script :—Tamil—old Tamil script—damaged and incomplete.

Translation :—

"Hail! Prosperity! In the twenty-third year of King Màṛañjaḍaiyan......... ....endowment of.................refined gold[2] for a lamp to be kept alight for ever[3], for the *Perumánaḍikaḷ*[4] of the *Tirumúlaṭṭánam*[5] in Tirunalakkunṛam......................."

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1 Unidentified in the 'Chronological List of Inscriptions'. See Prof. K. A. N. Sastri, 'The Páṇḍyan Kingdom' (1929), pp. 40–41, *et seqq.* His Ániamalai record (A. R. E. 454 of 1906) is dated in the year 3871 (expired) of the *Kaliyuga* era which corresponds to 770 A. D. "We thus get a definite date in the reign of Parántaka I Varaguṇa Mahárája"......"His inscriptions range from the third regnal year (Véḷvikkuḍi grant) to the forty-third (605 of 1915 from Éraváḍi) and it may well be that he reigned for fifty years, say 765–815 A. D.". Mr. Gopinath Rao, who edited the Trivandrum Museum inscription of Máṛañ-jaḍaiyan, assigns him to the second half of the 8th century. The present inscription is ascribed to this king from the name Máraññjaḍaiyan, which is further confirmed by the name of the donor—Varaguṇavati (Varaguṇapati) Araiyan, borne after one of the titles of the king. The king could not have been Máṛan Śaḍaiyan Varaguṇavarman II (C. 862–880 A. D.) since Iḷaṅgó Muttaraiyar (See P. S. I. 237) had become independent and powerful in this region in the earlier half of the century, the Cóḷa Vijayálaya had come to power after defeating the Muttaraiyars and Pallavas by about 850 A. D. and this Páṇḍiya cannot have left three records, P. S. I. 239–41 ranging from the 17th to 23rd years in this part of the country.

2 Varaguṇapati.

3 Kalkuṛicci or Karkuṛicci was the old name of Tirukkaṭṭaḷai.

4 Kavirpál—the district called 'Kavir'.

5 The *pon* and *kaḻañju* are equated. *Pon* perhaps refers to a minted coin, while *kaḻañju* is the customary gold weight.

6 *Uññattu* probably derived from *uññi-aṭṭúdal*. *Uññúdal*—to collect by begging for a holy purpose. This custom of making a vow to collect money or rice by begging for offerings to a God, with a view to humble oneself, prevails among Hindus of South India even at present.

7 *Mahádévar*.

8 Modern Tiruvappúr.

9 *Náṭṭár*—the local administrative body of the *Náḍu* or district.

1 Unidentified in the 'Chronological List of Inscriptions'. See foot-note 1 under P. S. I. 239.

2 *Tuḷaippon.*

3 *Tiru-nondá-viḷakku.*

4 The Lord—Śiva.

5 *Tirumúlasthánam*—refers to the sanctum of the Mélaikkóvil.

Inscription No. 241.

Place :—Kuḷattúr Taluk—Nírpaḷani—Vaḷarmadiśvarar temple—on a slab planted in front of the *nandi-maṇḍapam.*

Dynasty and King :—Pàṇḍiya—First Empire—Kó Màṛan Saḍaiyan—Jaṭilavarman Paràntaka Neḍuñjaḍaiyan—Varguṇa Mahàràja, C. 765—815 A. D.[1].

Date :—Lost.

Language and Script :—Tamil—Old Tamil script—28 lines—ll. 1–6 and 18–20 and other lines partly damaged.

Translation :—

"Hail! Prosperity! In the..............year of King Màṛañjaḍaiyan........... ....endowed by.....................(?). *Káśu* endowed by Nakkan Śiṅgan. (One?) *Káśu* endowed by...........ṅKóṇai. 8 *Káśu* endowed by ....tañjilan. Besides these, three *Káśu* were endowed by the *tavaśi*[2] who cleans and smears the temple floor. Five *Káśu* were endowed by the *tavaśi* who cleans and smears the passage and temple floor.

One *Kaḻañju* of *pon*[3] was endowed for a lamp for the *Mádévar*[4] of Nírpaḷani, by Nambam Ȧdai, on behalf of Sundéyan. One, *Kaḻañju* of *pon* endowed for a lamp for the *Mádévar* of Nírpaḷani by Iraṅgan Tíruvaràṅgi[5]............. ....by Neḍiyàn[6].. of Nírpaḷani. One *Kaḻañju* of *pon* endowed for a lamp by the queen of (Varaguṇa ?) pati Nàyanàr[7] on behalf of Màṛan Tiriyàn.......................... One *Káśu* endowed by Kiḻivaniyan Aru...............................of Maṇḍaiyúr. One *Káśu* endowed by Viṇṇaṅgamaka (n), also called Aḷa.............ràyan."

Inscription No. 242.

Place :—Tirumayyam Taluk—Perunduṛai—Śiva temple—on the southern side of the basement of the ruined *maṇḍapam* in front of the central shrine.

Dynasty and King :—Coḷa–Pàṇḍiya Viceroys—Jàṭàvarman Śri Sundara Cóḷa Pàṇḍiya, accession 1020–21 A. D.[1].

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[1] Unidentified in the 'Chronological List of Inscriptions.' See foot-note 1. of P. S. I. 239.

[2] *Tavaśi*—Perhaps a servant. Nowadays it means 'cook.'

[3] Gold coin.

[4] *Mahádéva.*

[5] Raṅgan Tiruvaraṅgi.

[6] Neḍiyán—probably after the title 'Neḍumáṛan' or 'Néḍuñjaḍaiyan' of the king.

[7] *Tambiráṭṭiyár* (queen) of Varaguṇapati (?) Náyanár. If the reading '(Varaguṇa) pati Náyanár' is correct, it must refer to the king.

[1] Kóccaḍaiyapanmar (King Jaṭávarman) Sundara Cóḷa-Páṇḍiya was the Cóḷa prince appointed viceroy of the Páṇḍiya country, after its conquest, by the Cóḷa Emperor, Rájéndra I. "For a period of about half a century after the campaign of Rájéndra (I) in the Páṇḍiya country, which may be placed about A. D. 1020, the administration of this part of the country seems to have been regularly vested in a prince of the Cóḷá Royal family who bore the title *Cóḷa-Páṇḍiya.* Rájéndra's son who figures in the inscriptions of this period as Játávarman Sundara Cóḷa-Páṇḍiya was the first of these Cóḷa-Páṇḍiya viceroys, and he may have continued in this capacity for some years in the beginning of the reign of Rájádhirája I who succeeded Rájéndra. It is possible that the Cóḷa-Páṇḍiya viceroys had some control over the Céra country also. The inscriptions of Jaṭávarman Sundara Cóḷa--Páṇḍiya are found all over Madura and Tinnevelly, and portions of Pudukkottai and South Travancore"—Prof. K. A. N. Sastri, 'The Pandyan Kingdom,' p.p. 109–110. See also A. R. E. 1905, p.p. 48–49; 1917, p.p. 107-8; 1924, p.p. 105-6 and also E, I. XI, p. p. 292, ff.; A. R. E. 617 of 1916 from Śéramádévi, Tinnevelly district, begins with the '*Tirumannivaḷara*' *praśasti* of Rájéndra I and is dated in the 30th year of Jaṭávarman Sundara Cóḷa-Páṇḍiya. From A. R. E. 112 of 1905 we learn that in his 24th year the emperor (Rájéndra I) made a grant of land to the temple, Rájéndra Cóḷa Viṇṇagaram, built in Mannárkóvil (Tinnevelly) by the Céra King, Rájasimha, and that the grant was to take effect from the 15th year of Jaṭávarman Sundara Cóḷa-Páṇḍiya. Assuming that the 15th year of the viceroy fell either in the 24th year of the emperor, or possibly earlier, Jaṭávarman Sundara Cóḷa-Páṇḍiya must have been appointed viceroy about the 6th or 7th year of the King Rájéndra (1012–1044 A. D.), a date which fits in with the indications of the Tiruválaṅgáḍu plates taken along with the Tamil *praśasti*—Prof K. A. N. Sastri—Cóḷas, I, p. 243. The 24th year of Rájéndra would correspond to 1035–36 A. D., which is the 15th year of the viceroy, and his date of accession would work out to 1020–21 A. D. This arrangement of appointing Cóḷa princes as viceroys of the Páṇḍiya country did not continue after the accession of Kulóttuṅga Cóḷa I (1070—1122 A. D).

Date :—Twelfth year of the King (viceroy), corresponding to 1031–32 A. D.

Language and Script :—Five long lines, defaced in parts.

Translation :—

"Hail! Prosperity! In the 12th year of Śri Sundara Cóḷa–Pàṇḍiya Dévar, also called Kóccaḍaiyapanmar,[1] I, Kónmàyan of Perunduṛai in Kànanàḍu[2] of Ràjéndracóḻavaḷanàḍu[3] in Ràjaràjap-pàṇḍinàḍu[4], made the following endowment of lands to the Lord who abides in Sundara-cóḷíśvaram[5] ....lands measuring *araimákkáṇi*[6], ...lands measuring *araikkáṇi*[7], Naripanaṅgàḍu lands measuring *káṇi-araikkáṇi*[8], ...ntaran lands measuring two *mákkáṇi-muntirikai*[9], Cóḻa-pàṇḍiya (purum?) purakaṛai vaṭṭam lands measuring one *káṇi*[10]. Thus, agreeing to pay (all the taxes on these lands) myself, I gave these lands with due oblations of water."

Inscription No. 243.

Place :—Tirumayyam Taluk—Kóṭṭaiyúr—Agastíśvarar temple—on the south wall of the central shrine.

Dynasty and King :—Pàṇḍíya—Second Empire*—King Jaṭàvarman, also called Tribhuvanaccakravartikaḷ Śri Vallabha Dévar, accession C. 1091 A. D.[1]. Begins with the *práśasti* commencing with the words '*tirumaḍandaiyum-jayamaḍandaiyum* etc.'[2]

Date :—Lost.

Language and Script :—Tamil—23 lines—incomplete.

Translation :—

"Hail! Prosperity! When Tribhuvanaccakravartikaḷ Śri Vallabha Dévar, also called Kóccaḍaipanmar[3], the pre-eminent King[4] who revived the splendour of the line of the Moon, which dated from the beginnings of creation[5], on whose majestic shoulders the Goddess of Prosperity and the

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[1] See foot-note 1 above.

[2] District.

[3] Province.

[4] Territorial Division.

[5] Evidently the temple was named after the viceroy.

[6] 9/160 (of a *véli*).

[7] 1/160 (of a *véli*).

[8] 3/160 (of a *véli*).

[9] 1/10+1/64 (of a *véli*).

[10] 1/80 (of a *véli*).

* This is in accordance with the chronology of Prof. K. A. N. Sastry. This period begins from the end of the Cóḷa-Vijayalaya line and the beginning of the Cóḷa-Cáḷukya line with Kulóttuṅga-Cóḷa I, (1070 A. D.) and lasted till and sometime after the Muhammadan invasion of South India and their occupation of Madura, i. e. till about the 15th century.

[1] A. R. E. 21 of 1917 of the 10th year of Jaṭávarman Śri Vallabha mentions the 31st year of Kulóttuṅga who took Kollam, doubtless Kulóttuṅga I. "Śri Vallabha's 10th year is later than the 31st year of Kulóttuṅga I, i. e., 1101, so that Śri Vallabha's rule did not begin earlier than 1091 A.D." See Prof. K. A. N. Sastri, 'The Páṇḍyan Kingdom' p.p. 118–19, p. 119 note and 120–22, 'Cóḷas' II,ii, p. 21 and note.

[2] For a comparison of the texts of the *praśasti* see S. I., I., V, p. 108, no. 294; and p. 111, no. 298.

[3] *Kó-Śaḍaiya-panmar*—King Jaṭávarman.

[4] *Kó-mudal.*

[5] *Má-mudal—madi-k-kulam-viḷakkiya.*

Goddess of Victory were pleased to abide[6], by whom the vast Kingdom attained great fame[7], who brought the territory in the eight directions under the shade of his parasol[8], at whose feet all the kings came and paid homage[9], who put on the hereditary crown that was set with jewels[10] and was enthroned in all majesty along with Ulakamuḻuduḍaíyàḷ, his queen, on the exalted *Virasimhásanam*, while the authority of the *Kayal* extended along with the growing power of his sceptre over the great territory which had as its only boundaries the bellowing seas extending (on both sides) from Ten-kumari[11], was pleased to sit on the *Páṇḍiyarájan*[12] in the *Aḻagiya-páṇḍiyan* Hall, in the inner apartments[13] of the Palace[14] in Madurai, was pleased to issue the following commands, to be executed by the *puravari-tiṇai-k-kaḷattár*[15].

Whereas, (we have been informed) that there has been no assignment, in former times, of *dévadána-iṟaiyili*[16] lands to the *Mahádévar*[17] who abides in Tiruvagattíśvaram temple[18] in Kóṭṭaiyúr of Kànanàḍu, and that in order to provide for the needs of service of this *Dévar*............................ lands in the waterspread of the tank in this village............................ ...."

Inscription No. 244.

Place:—Tirumayyam Taluk—Tirukkaḷambúr—Kadalíśvarar temple—south *prákáram*—on the south wall of the shrine where the processional images (*Utsavamúrtis*) are kept.

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[6] *Tirumaḍandaiyum–Jayamaḍandaiyum–tiru-p-puyaṅgaḷilinidiruppa.*

[7] The text reads '*Iru(ku)lamum-perumai-eydi*' while S. I. I., V, nos. 294 and 298 read '*Irunilamum-perumai-eydi*' which seems to be the correct reading. '*Iru-kulam*' etc. would mean 'who brought great fame to the Luni-solar race' (to which he belonged). The Páṇḍiyas of the first empire sometimes prided themselves on their Luni-solar descent—since their fathers belonged to the Lunar race, and their mothers, who were Cóḷa princesses, belonged to the Solar race—e. g., Śri Máṟa Śri Vallabha in A. R. E. 334 and 335 of 1929–30, and Varaguṇa Mahárája in the Trichinopoly rock-cut cave inscription (A. R. E. 1903–04, p. 275). From tradition we know that Kún-Páṇḍiya, identified with Arikésari Paráṅkusa Máṟavarman, was married to Mangaiyaṟkaraśiyár, a Cóḷa princess. In the period of the second empire, the Páṇḍiyas were sworn enemies of the Cóḷas, and it is impossible to expect them to take pride in their Cóḷa connections.

[8] *Eṇdiśaiyum-Kuḍai-niḻaṟṟi* (or *niḻaṟṟa*).

[9] '*Mannavar-ellám-vandu-iṟaiñja*' of the texts in 294 and 298, S. I. I., V, is better than the reading '*manṟavar-ellám (ta) madiṟai (kuṇarn)diṟaiñja* suggested in foot-note 8 of the Text here.

[10] The reading adopted here is '*Marabilé-varu-maṇi-muḍi-śúḍi.* S. I. I. V, 294 and 298 have *Marabilé—varu—muḍi—śúḍi*, while the text of this inscription, as amended by the foot-note no. 9, would read '*Márbilé—paru—maṇi*(x)*súḍi* which would mean, 'who wore the great jewel (pearl) on his chest.'

[11] The reading here is '*Tenkumari-mudaláka-tiśai-kaḍalé-ellaiyáka-p-pármuḻudum-Kayal-áṇai parandu-śeṅgóluḍan-vaḷara-manniya–vírasimhásanattu-Ulakamuḻudaḍaiyálóḍum–víṟṟirundu–aruḷiya*' as in S. I. I., V, 294 and 298. *Kayal* is the Carp, the emblem of the Páṇḍiyas. Ten Kumari is Cape Kumari on the south—Cape-Comorin. *Virasimhásanam*—throne of heroes.

[12] Name of a throne. Another throne called *Kaliṅgattaraiyan* in the hall called *Aḻagiya-Páṇḍiyan* is mentioned in his other inscriptions.

[13] *Uḷḷálai—Uḷkaṭṭu* which contained the throne-room called *Aḻagia-Páṇḍiyan.*

[14] *Kóyil.*

[15] *Puravari-tiṇai-k-kaḷattár*— Officers of the land and revenue department.

[16] *Dévadána-iṟaiyili*—a class of eleemosynary tenure, denoting lands assigned to a temple and free of tax (*iṟai*).

[17] Śiva.

[18] Agastíśvaram.

Dynasty and King :—Pàṇḍiya - Second Empire—Tribhuvanaccakravartikaḷ Śri Kulaśékhara Dévar—Jaṭàvarman Kulaśékhara I[1], 1190—1217 A. D.[2].

Date :—Ninth year of the King, corresponding to 1198–9 A. D.

Language and Script :—Tamil—12 lines—damaged.

Translation :—

"Hail! Prosperity! In the 9th year of Tribhuvanaccakravartikaḷ Śri Kulaśékhara Dévar, I, Kéraḷan Niṣadharàjan, also called Tirukkoḍuṅkunṟamuḍaiyàn[3], of Ponnamaràvati in Puṟamalainàḍu, gave as a pious[4] gift to Mutta Bhaṭṭa Sómayàji of Prayàgai[5] (?) the following lands :—the lands called Muttarnempaṟi.... [6] in the eastern hamlet[7] of Maṭṭiyúr. The boundaries of these lands are :–the eastern boundary to the west of the *śevvai* (?)[8] that runs straight south in the Śéndamaṅgalam vayal and to the extreme limits of Paṟpanàpan nemmai[9] to a point north of its western end, and lying to its west; and to the west of the *śevvai* that extends north to south as the eastern boundary of Ve..tuméḍu in.............. ....po...; the southern boundary to the north of..............................; the western boundary to the east of the *śevvai*, that runs north from the boundary of...............; and the northern boundary to the south of.............................the entire tank bund (?) of Śéndamaṅgalam. I hereby gave to this Prayàgai Bhaṭṭa Sómayàji, with libations of water, the whole tank and all the smaller tanks,[10] wet lands, dry lands, trees, wells, and everything else within the boundaries thus specified, after exempting it from all kinds of taxes, with all the rights of possession for so long as the moon and sun endure, and inscribed this on stone. For his enjoyment of the abovesaid he shall pay annually as.. at the rate of... per year. He shall not be bound to pay anything else. I, the said Niṣadharàjan........................... inscribed this on stone in favour of the *Ádicaṇḍéśvara*.[11] May this be under the protection of all *Mahésvaras.*"

Inscription No. 245.

Place :—Tirumayyam Taluk—Ponnamaràvati—Cóḷíśvarar temple—on the wall of the north *prákáram*, opposite to the Caṇḍikéśvara shrine.

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1 Identified as Jaṭavarman Kulaśékhara I, though the distinguishing epithet 'Kóccaḍaiyapanmar' (King Jaṭávarman) is absent. The chief Tirukkoḍuṅkunṟamuḍaiyán Kéraḷan Niṣadharájan, who is the donor here, figures in P. S. I. 161 from Iḍáiyáttúr dated in the 29th year, of Kulóttuṅga Cóḷa III, i. e., 1206–07 A. D. This, and the fact that it is dated in the 9th year, rule out the possibility of the King being identified as Kulaśékhara of the Páṇḍiyan civil war (1168–70 A. D.), whose accession is dated about 1162 A D., and who was succeeded by his son Vikrama Páṇḍiya in C. 1180.

2 See Prof. K. A. N. Sastry '*The Pandyan Kingdom*' p. 141.

3 Kéraḷan Niṣadharajan, Lord of Piránmalai (Tirukkoḍuṅkunṟam).

4 *Dharma-dánam.*

5 Mutta Bhaṭṭa Sómayáji of Prayágai—*Bhaṭṭa* is the title of Brahmins; *Sómayáji* is one who has performed the *Sóma* sacrifice; Prayágai is the name of the confluence of the Jumna and Ganges in Allahabad.

6 Perhaps Muttarnempaṟikál.

7 *Piḍákai.*

8 *Śevvai*—bund or channel or cultivated land?

9 Padmanábhan.

10 *Émbal-kaḷum.*

11 Probably the lands in question were temple lands bought by the chief to be given as a gift to the Brahmin.

Dynasty and King :—Pàṇḍiya—Second Empire—King Jaṭàvarman, also called Tribhuvanaccakravartikaḷ Śri Kulaśékhara Dévar—Jaṭàvarman Kulaśekhara I, 1190—1217 A. D.

Date :—Tenth + Thirteenth year of the King [1] corresponding to 1212-13 A. D.

Language and Script :—Tamil—11 lines.

Translation :—

"Hail! Prosperity! In the tenth year after the expiry of the thirteenth year [1] of Kó-Śaḍaiyapanmar [2], also called Tribhuvanaccakravartikaḷ Śri Kulaśékhara Dévar, I, Niṣadharàjan, also called Tirukkoḍuṅkunṛamuḍaiyàn Kéraḷan [3], of Ponnamaràpati, in Puṛamalainàḍu, in order to provide for the day-to-day needs of the service, including daily offerings of rice [4], to the Àḷuḍaiya Nàcciyàr, who abides in the *Tirukkámakóṭṭam* [5] in the temple of the Lord of Ràjéndracóḷísvaram of this place, gave the rights of enjoying the *kaḍamai, antaráyam, veṭṭi-muṭṭi, eccóṛu, kúṛṛariśi, elavai, araiśarváśalvari, peruvari* [6], and everything else of the kind, collected from the lands included within the four boundaries of Malaiyadhvajacaturvédimaṅgalam, also called Veṭkúr. I, Niṣadharàjan, also called Tirukkoḍuṅkunṛamuḍaiyàn Kéraḷan, made this gift to Àḷuḍaiya Nàcciyàr who abides in the *Tirukkámakóṭṭam* in the temple of the Lord of Ràjéndracóḷísvaram, as provision for all the needs of the daily service including offerings of rice.

To the same *Nácciyár*, I, Kéraḷan Niṣadharàjan, hereby gave, with libations of water on Her sacred hands [7], Śiṛuvayal with all the wet-lands and dry lands included in its four boundaries, to be *tìrunámattukkáṇi* [8] and to be assigned to Her sacred name. [9] May this be under the protection of all *Máhéśvaras*".

Inscription No. 246.

Place :—Tirumayam Taluk—Malaiyakkóvil—on the wall to the right of the entrance of the rock-cut shrine.

Dynasty and King :—Pàṇḍiya—Second Empire—Jaṭàvarman, also called Tribhuvanaccakravartikaḷ Śri Kulaśékhara Dévar—Jaṭàvarman Kulaśékhara I, 1190-1217 A. D.

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1 The text has '*padimúnṛávadin—edir—pattám—áṇḍu*' This kind of reckoning is usual in Páṇḍiya inscriptions. Probably the first figure signifies the year in which some important event took place, and from which the dates are reckoned.

2 King Jaṭávarman Kulaśékhara I—See foot-note 1 under Inscription 244.

3 Kéraḷan Niṣadharájan, Lord of Tirukkoḍuṅkunṛam (Piránmalai).

4 *Tiruppaḍimáṛṛu—uḷḷiṭṭu—véṅḍum—nitta—nivandaṅgaḷukku.*

5 *Tirukkámakóṭṭam*—The name for the separate shrine of the Goddess (Amman) in the temple.

6 *Kaḍamai*—Government land tax; *antaráyam*, tax payable to the local body; *veṭṭi*, free food for labourers on public works, *muṭṭi* or *muṭṭávaḷ* supply of free labour for similar purposes; *eccóṛu* or *ercoṛu*, the rice to be given to the village artisans; *kúṛṛariśi*, probably the same as *ariśikkáṇam*, the cess on rice husked from paddy; *elavai* or *élvai*, a tax levied by the *nádu*, water cess or tax on surplus yield (?); *araiśar-váśal-vari*, the tax payable to the king's treasury (*araśar-váśal*); *peruvari*, major cesses as opposed to *śilvari*.

7 *Tirukkaimalarilé—nírvárttuk-koḍuttén.*

8 *Tirunámattukkáṇi*—Kind of free-tenure denoting lands registered in the name of the deity.

9 *Tirunámattál.*

The inscription begins with the *praśasti* of the King commencing with the words *Púvin kiḻatti*[1] etc.

Date :—Third year[2] of the King corresponding to 1192–93 A. D.

Language and Script :—Tamil—29 lines.

Translation :—

"Hail! Prosperity! In the 3rd year[2] of Tribhuvanaccakravartikaḷ Śri Kulaśékhara Dévar in whose bosom the Goddess of the lotus flower sat enthroned,[3] with whom the Goddess of the earth was rightfully united[4]; on whose victorious shoulders the mighty Goddess of victory abode[5]; on whose tongue the great Goddess of learning abode in all splendour[6]; whose prowess, like the moon, shone in the eight directions[7]; who, while the gospel of the *Védas* was strictly observed and the Code of Manu prevailed[8], the six forms of religion of established greatness prospered[9], the ensign of the tiger along with the ensign of the bow stood permanently furled up and the beautiful ensign of the carp, planted firmly on the top of the golden hill, stayed unfurled for ever[10], with his white parasol sheltered the entire world which rose on the seven seas and was surrounded by the eight mountains, while the authority of the sceptre of righteousness prevailed so that the cruel *Kali*—misery, strife and famine—hid itself in terror in the deep netherworld[11], the Villavar, the Śembiyar, the Viràḍar, the Maràṭar, and the Pallavar, brought their tributes and paid homage in proper

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[1] This is one of the three forms of the *praśasti*. The text is published in S. I. I., V, pp. 116–17, No. 302 (A. R. E. 14 of 1894). A. R. E. 338 of 1916 with the same *praśasti* is a grant giving astronomical details. The *praśasti* in this Inscription is full of mistakes and omissions and has been restored by comparison with No. 302 of S. I. I., V, pp. 116–17. The other forms of the *praśasti* of the King begin with "*pú-tala-maḍandai*" and "*pú-tala-vanitai*".

[2] The reading in the "Inscriptions (Texts) of the Pudukkóṭṭai State", l. 20, is "யாண்டு ௩-வது" which means the 3rd year. The 'Chronological List of Inscriptions of the Pudukkóṭṭai State", p. 31, gives the year as '30'. This is a mistake as the year is too high for this King who is known to have ruled for 27–28 years.

[3] The text reads '*púvin-kiḻatti-mey-víṟṟiruppa*' while S. I. I., V, No. 302 has *púvin-kiḻatti-mévi-víṟṟiruppa.*

[4] The text reads '*médi-ni-(la)-mádu-nini-yivapuna*' where the (*la*) is superfluous and what follows is unintelligible. S. I. I., V, No. 302 has '*médini-mádu-nídiyiṟ-puṇara*' which is clear.

[5] The text reads '*viya-pór-maḍandai-śeyaṟ-puya-t-tiruppa*' while S. I. I, V, No. 302 has '*vayap-pór-maḍandai-jaya-p-puyat-tiruppa.*"

[6] The text reads '*mákkaḷai-maḍandai-vákkinil* (*ni*)*l viḷaṅga*' while S. I. I., V, No. 302, has '*mákkalai-maḍandai-vákkinil-viḷaṅga.*"

[7] The text reads '*tikkirunáṅgum-viśai-niḷ-veríppa*' while S. I. I., V, No. 302, has '*tiśai-yiru-náṅkum-iśai-nilá-veṛippa*".

[8] The text reads '*manu-néri-nikaḻa*' while S. I. I., V, No. 302 has, '*maṟai-neṟi-vaḷara-manu-neṟi-tikaḻa.*

[9] The text reads '*aṟu-nanṟa-śamayaṅgaḷ-áruḷ-tamaippa*' while S. I. I., V, No. 302 has '*aṟu-neṟic-camayaṅgaḷ-árum-taḻaippa*'. The six forms of religion are Śaivam, Vaiṣṇavam, Śáktam, Souram, Gáṇapatyam, and Kaumáram, *viz.*, worship of Śiva, Viṣṇu, Śakti, Súrya, Gaṇapati and Kumára or Subrahmaṇya.

[10] The text has '*Kánil-véṅgai-viḻluḍan-nuḍandu-ninna-vara-ankaḷ-ákásaḷandai-víṟṟiruppa*' while S. I. I., V, No. 302, has '*Kána-véṅgai-villuḍanṟuṟandu-minnaṅ-kanakáśalattu-viṟṟiruppa*'. The tiger was the ensign of the Cóḷas, the bow of the Céras, and the double carp (*Kayal*-fish) that of the Páṇḍiyas. This refers to the ascendancy of the Páṇḍiyas of the Second Empire, over the Cóḷas and Céras.

[11] The text reads '*engi–kiśu* (*eṇ-giri-súḻ*)-*eḻu-kaḍal-eḻu-poḻil-veṇku*(*ḍai*)-*niḻaṟṟa–śéṅgol-naḍappa koḍuṅgali-naḍuṅgi--neḍum-bilan-koḻippa*' while S. I. I., V, No. 302, has '*eṇ-giri-súḻnda-eḻukaḍal-eḻu-poḻil-veṇkuḍai-niḻaṟṟa-iruṅgól-naḍappa-koḍuṅgali-naḍuṅgi-neḍumbilama-toḻippa.*'

order[12], the sole authority of a single discus prevailed over the wide earth[13], and learning in the three branches of Tamil, which was as sweet as nectar, namely *iyal, iśai*, and *náṭakam*, flourished[14], was seated enthroned in all majesty on the *vìrasimhásanam* as Kóccaḍaiyapanmar:—[15]

We hereby annul, from this year onwards, the *kaḍamai*[16], *vari*[17] and *antaráyam*[18] due from the *Páṇitam-paṟṟu* lands in Tiruvodikàlai[19], which are *dévadánam* lands and form part of the *dévadanam* holdings of the *Śri Varamuḍaiya Náyanár* of Kànanaḍu in Virudharàjabhayankaravaḷa-naḍu, also called Kànanàḍu. I, Kalvàyil Nàḍàḻvàn[20], having enjoined that this shall continue for so long as the moon and sun endure, had this gift inscribed on stone."

Inscription No. 247.

Place:—Tirumayam Taluk—Muniśandai—Viṣṇu temple—on one of the walls.

Dynasty and King:—Pàṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar—Màṟavarman Sundara Paṇḍiya I, accn. 1216 A. D.

Date:—Third year of the king corresponding to 1218-19 A. D.

Language and Script:—Tamil—10 lines.

Translation:—

"Hail! Prosperity! In the third year of Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar:

The *ólai*[1] issued by Kàṅgaiyan[2], to be noted by the *úrár*[3] of Muniyandai[4]:—

Whereas, in token of your gratitude for your safe emergence from the peril that visited your village,[5] you have endowed two *más* of land, as measured by the *Kuḍitáṅgikkól*[6], in Muniyandai-vayal as *tiruviḍaiyáṭṭam*[7] to provide for the various requirements of the service and daily offerings of

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12 The text here is full of mistakes and reads '*pi·var-śembiyar-villava-áḍalar-pallamar-tiṟai-uṟaḍan-muṟai-muṟai-pamiya*' while S. I. I., V, No. 302 has *villavar-śembiyar-viráḍar-maráṭar-pallavar-tiṟai-yuḍan-muṟai-muṟai-paṇiya.*' Villavar = Céras; Śembiyar = Cóḷas; who the Viraḍar and Maraṭar were is not known.

13 The text reads '*iru-nemin-áḷavam-oru-nedi-óṅga*' while S. I. I. V, No. 302 has '*iru-némi-yaḷavum oru-némi-yóṅga*'.

14 The text reads '*innamudaḷádipa-ilaviśai-náṭam-manni-vaḷara*' while S. I. I., V, No. 302 has *innamudu-ákiya-iyal-iśai-náṭakam-manni-vaḷara*: *Iyal* = literary Tamil prose or poetry conforming to the rules of grammar; *iśai* = Tamil music; *náṭakam* = Tamil literature pertaining to dances and the drama.

15 The text reads '*maṇi-aṇi-víra-simhásanṭṭu-vidarudaruḷiya-kóc-caḍaiyapanmarána-tribhuvanac-cakravartikaḷ-śiri-Kulaśékhara-Dévar*' while S. I. I. V, No. 302 has '*mani-muḍi-śúḍi-kadiroḷi-víra simhásanattu-víṟṟirundaruḷiya*, etc. Vírasimhásanam = throne of victory.

16 *Kaḍamai*—government tax, probably paid in kind.

17 *Vari*—tax paid in cash.

18 *Antaráyam*—taxes levied by the local body.

19 Tiruvodikálai or Tiruvodikál was perhaps the old name of Malaiyakkóvil.

20 Chieftain of Kalváyil náḍu.

1 *Ólai*—order from a king or person in authority. Literally it means the palm leaf on which the order is written.

2 Káṅgaiyan or Gáṅgéyan—a local chieftain.

3 *Úrár*—the members of the village assembly or the residents of the village.

4 Muniyandai—old name of Muniśandai.

5 The text reads '*taṅgaḷ-úril-pukunda-apáyattukku-nanmaikku-nanṟáka* (*nanṟiyáka?*)' The nature of the peril referred to is not known. Probably it refers to a war.

6 *Kuḍitáṅgikkól*—a staff used as a unit of land measure.

7 *Tiruviḍaiyáṭṭam*—a class of eleemosynary tenure denoting lands owned by a Viṣṇu temple.

rice and other articles of food[8] to the two *Piráttimár*[9] of the *Emberumán*[10] of Cóḷa-kón-viṇṇagaram in the Tiruméṛkóyil[11], who were installed and consecrated:

We have hereby remitted therefrom, from this year onwards, all the dues such as *kaḍamai, antaráyam, kaṛpúravilai, káriya-áráyṭci*[12] and others. You shall therefore deem these lands, that you have thus endowed, as *iṛaiyili*[13], to continue so for so long as the moon and sun endure, and have this inscribed so on stone.

To this effect, this is the signature of Kàṅgaiyan. I, Udaiya-divàkara-Múvéndavéḷàn[14], set my hand thus."

Inscription No. 248.

Place:—Kuḷattúr Taluk—Kuḍumiyàmalai—Śikhànàthasvàmi temple—on the south wall of the second *prákáram.*

Dynasty and King:—Pàṇḍiya—Second Empire—Sundara Pàṇḍiya Dévar—Màṛa-varman Sundara Pàṇḍiya I, accn. 1216 A. D.

Date:—Third year of the King, in the month of *Márkaḻi*, on the fifth day of the dark fortnight, a Saturday when the moon was in conjunction with the asterism *Makham*, corresponding to Saturday, 8th December 1218 A. D.[1]

Language and Script:—Tamil—13 lines.

Note:—This is a copy of a Cóḷa inscription, which was inscribed on the stones of the basement of a *maṇḍapam*, removed when dismantling the structure, and re-inscribed in the time of this Páṇḍiya on the *prákáram* wall.

Translation:—

"Hail! Prosperity! Whereas the course of stones on the northern side of the *śekadi*[2] and *kumudam*[3] of the *Tavanamaṇḍapam*[4], on which an inscription of former times was engraved, has to be covered and the stones re-arranged[5] in order to erect a *tirumaṇḍapam*[6] for installing the *Tirunaṭṭapperumáḷ*[7], a true copy[8] of the inscription was taken:

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8 *Tiruppaḍimáṛṛu-uḷḷiṭṭa-nimandaṅgaḷukku.*

9 *Piráttimár*—divine consorts–Śridévi and Bhúdévi.

10 *Emberumán*—*lit.* my lord–here Viṣṇu.

11 Viṇṇagaram is a corruption of Viṣṇugṛham, that is a Viṣṇu shrine. It was named after the chieftain Cóḷakkón. The temple was called Tiruméṛkóyil—the holy western temple.

12 *Kaḍamai*—government tax; *antaráyam*—taxes levied by the local body; *kaṛpúravilai*—generally seems to mean price paid for temple lands; *káriya-aráyṭci*—cess paid for the superintendence of transactions.

13 *Iṛaiyili*—tenures which are exempted from tax by the King.

14 Múvéndavéḷán is one of the titles of the chiefs who were given administrative positions.

1 *Yáṇḍu-múnrávadu-Márkaḻi-aparapakṣam-Śanikkiḻamai-Makhamum-pañchamiyum-peṛṛanáḷ.* On Saturday 8th December 1218 A. D. *Bahuḷa pañcami* commenced at sunrise, and the lunar conjunction with the asterism *Makham* just before sunrise and continued throughout Saturday, and ended at 1.68 hrs. and 2.4 hrs. after sunrise respectively on Sunday.

2 *Śékadi—Jagati* or *Jagadippaḍai*–the course of stones of the top tier of the basement.

3 *Kumudam—Kumudappaḍai* or *Kumudavari*–the stones of the moulding in the plinth—the course of stones with a semi-circular or hexagonal moulding.

4 *Davanamaṇḍapam* or *Tavanamaṇḍapam*—a *maṇḍapam* where the spring festival of a temple is celebrated.

5 *Kalveṭṭána iḍam-túrttu-páṛ-paḍa-iṭṭu.*

6 *Tirumaṇḍapam*—Sacred maṇḍapam; here the *Nṛttamaṇḍapam* or the "hall of dance."

7 *Tirunaṭṭapperumáḷ*—the Lord who dances, *viz.*, *Naṭarája.*

8 *Kalveṭṭup-paḍi-eḍuttu*:—*paḍi* = true copy; here the copy taken on a palm-leaf.

And whereas, in the third year of Sundara Pàṇḍiya Dévar, in the month of *Markaḻi*, on Saturday, the fifth day[9] of the dark fortnight[10] when the moon was in conjunction with the asterism of *Makam*, Ponnan Gàṅgéyan, Lord of Aṛṛúr, directed that the copy then taken[11], true to the original, should be re-inscribed, the following is the copy thus re-inscribed :—

'Hail! Prosperity! In the 35th year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḻa Dévar,[12] We, the *Múnṛupaḍai Poṛkóyil Kaikkóḷar*[13] of Iraṭṭapàḍikoṇḍacóḻavaḷanàḍu, also called Kónàḍu, made the following provisions for the.. *Kaikkóḷanáyakkar*[14] and the *Tambiráṭṭiyár*[15], whom we installed and consecrated in the temple of the *Náyanár* of Tirunalakkunṛam[16] in Kunṛi-yúrnàḍu of this *náḍu*[17] :—

For the offerings of cooked rice[18] to this *Dévar*, at the rate of four *náḻis*[19] of rice, as measured by the *śulakkál*[20], for each *sandhi*[21], one *kuṛuni*[22] and four *náḻis* of rice for the three *sandhis* daily ; and to the *Tambiráṭṭiyár*, at the rate of two *náḻis* of rice for each *sandhi*, six *náḻis* of rice daily ; amounting in all to one *padakku*[23] and two *náḻis* of rice daily, corresponding to five *kuṛuṇis* and five *náḻis* of paddy at five measures of paddy to two of rice[24];

For vegetables, pepper[25], ghee, betel-leaves and areca nuts[26] required for offerings, one *kuṛuṇi* and one *náḻi* of paddy;

For two offerings of *śaṭṭiccóṛu*[27] during the mid-day *sandhi* one *kuṛuṇi* and three *náḻis* of paddy ;

For the potter who makes the earthenware utensils two *náḻis* of paddy for each day ;

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9 *Pañcami.*

10 *Aparapakṣa.*

11 *Anṛu-kal-veṭṭu-paḍi-yeḍutta-paḍiyé.*

12 Prof. K. A. N. Sastri, (Cóḻas II, ii, p. 709) identifies this King as Kulóttuṅga Cóḻa III, (1178–1223 A. D.). Thus the date of the original grant would be 1212 A. D. This was only 6 years before the re-inscription in 1218 A. D. (3rd year of Sundara Páṇḍiya I, who came to the throne in 1216 A. D.) and must have been in the memory of the people. But in the beginning of the inscription the grant is referred to as an inscription of former days (*munnáḻil*) and thus the probability seems to be the time of Kulóttuṅga Cóḻa I (1070–1122 A. D.)—it cannot be Kulóttuṅga II, who did not rule for 35 years. Thus the date of the original grant seems to be 1104 A. D.

13 The *Múnṛupadai-Poṛkóyil-Kaikkóḷar*-figure in a grant of the 36th year of Kulóttuṅga I in Kuḍumiyámalai as the guardians of a trust. See P. S. I. 125 (A. R. E. 353 of 1904).

14 Nandikéśvara—There are idols in stone and bronze of the standing forms of Nandikéśvara in this temple.

15 *Tambiráṭṭiyár*=the consort ; the *Dévi* of Nandikésvara.

16 Tirunalakkunṛam—old name for Kuḍumiyámalai.

17 *Kónáḍu*—province.

18 *Tiruvamudu śeydaruḷa.*

19 *Náḻi*—grain measure also called *paḍi.*

20 *Śúlakkál*—the standard grain measure used in Śiva temples, stamped with the trident (*śúlam*).

21 *Sandhi*—time of worship or service : morning, noon and evening.

22 *Kuṛuṇi*=8 *náḻis.*

23 *Padakku*=16 *náḻis.*

24 *Aiñciranḍáka.*

25 *Kaṛiyamudu & miḷakamudu.*

26 *Aḍaikkáy-amudu.*

27 *Śaṭṭiccóṛu*—rice cooked with sugar in earthen bowls and offered along with it.

And for the man who supplies fire-wood two *náḻis* of paddy.

The supply of the above amount of paddy, amounting in all to 2 *túṇis* and 5 *náḻis*, and the various expenses of the festival for three days in the months of *Márkaḻi*, *Máśi* and *Paṅguni* when these deities are to be taken out in procession, we undertake to meet from the 25 *káśu* rendered with the *tiruppávádai*[28] in our villages which belong to this *Dévar*; and the accountants[29] amongst us shall undertake the collection and payment every year, for so long as the moon and sun endure.

In this manner, we, the *Múnṛupaḍai Kaikkóḻar* made this endowment. May the feet of those who protect this charity be on our heads. May those who contemplate harm to this perish without progeny. May this be protected by the *náṭṭár*[30]. May this be protected by all *Máhéśvaras*."

Inscription No. 249.

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—Śikhànàthasvàmi temple—on the south wall of the second *prákáram*.

Dynasty and King :—Pàṇḍiya–Second Empire–Tribhuvanaccakravartikaḷ Sundara Pàṇḍiya Dévar who was pleased to take *Śónáḍu*,[1] also called King Màṛavarman—Màṛavarman Sundara Pàṇḍiya I, accn. 1216 A. D.

Date :—Third year of the King, corresponding to 1218–19 A. D.

Language and Script :—Tamil—8 lines.

Translation :—

"Hail! Prosperity! In the 3rd year of Tribhuvanaccakravartikaḷ Sundara Pàṇḍiya Dévar, who was pleased to take *Śónáḍu*[1], also called Kó-Màṛavarman:

Whereas, we Tiruvàḷan Cóḻa Múvéndavéḷàn, Tiruvuḍaiyàn Kódaṇḍan, Śundan Kóḻundu, Śundan Kaṇi, Nambi Kóḻundu, Nambi Panman and Ponnan Onṛàyiramuḍaiyàn, all of us, jointly, offering to sell our land called Kíḻaipuncey to any one who would bid for it, called out so once, twice, and thrice[2], and Uḍaiyàr Gàṅgéyaràyàr, also called Nambi Ponnambalakkúttan, chief of Àṛṛúr,[3] was pleased to reply that he would take it;

We, the aforesaid vendors, having declared the following four boundaries of the land that we offered for sale—eastern boundary to the west of the common boundary of the village of Mélmaṇanallúr; southern boundary to the north of the *śey*[4] belonging to Tiruvaḷar śólai Múvéndavéḷàn; western boundary to the east of the four boundaries of the *śey* belonging to Śundan Koḻundu, Nambi Koḻundu, and Tiruvan Cóḻa Múvéndavéḷàn, and northern boundary to the south of the dry lands belonging to Ponnan Onṛàyiramuḍaiyàn, Śundan Koḻundu, and Nambi Koḻundu—made over the dry

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28 *Tiruppáváḍai*—offering of a heap of cooked rice on a new cloth spread on the ground. This forms the offering made by a whole community.

29 *Kaṇakku-eḻuduvár.*

30 *Náṭṭár*—the representatives of the *náḍu*.

1 *Śónáḍu-koṇḍu-aruḻiya*—'Who was pleased to take *Śónáḍu*'—refers to the conquest of the Cóḷa country (*Śónáḍu* or *Cóḻanáḍu*).

2 *Orukálávadum-irukálávadum-mukkálávadum-muṛkúṛa-piṛkúṛi.*

3 The Gáṅgéyaraya chieftains of Áṛṛúr were prominent in the times of these Páṇḍiyas.

4 *Śey*—wet-land.

land, included within the four boundaries thus specified; the price that we agreed upon, amongst ourselves, being 2½ *Naṟpalaṅkáśu* in current money[5]. These two and a half *palaṅkáśu* having been produced at the *ávaṇakkaḷam*[6] and accepted,[7] we, Tiruvan Cóḷa Múvéndavéḷàn, Tiruvuḍaiyàn Kódaṇḍan, Śundan Koḻundan, Śundan Kaṇi, Nambi Koḻundu, Nambi Panman, and Ponnan Onṟàyiramuḍaiyàn, received in full the amount[8], and executed this deed of sale[9] in favour of Uḍaiyàr Gàṅgéyaràyar Piḷḷai. May this be protected by all *Máhéśvaras*."

Inscription No. 250.

Place :—Tirumayam Taluk—Kaṇṇanúr—Bàlasubrahmaṇya temple—on the north wall.

Dynasty and King :—Pàṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar, who was pleased to take *Śónáḍu*, also called King Màṟavarman. Begins with the *praśasti* commencing with the words '*pú-maruviya-tirumaḍantaiyum*'[1]—Màṟavarman Sundara Pàṇḍiya I, accn. 1216 A. D.

Date :—Third year of the King, corresponding to 1218–19 A. D.

Language and Script :—Tamil—28 lines.

Translation :—

"Hail! Prosperity! In the third year of Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar, who was pleased to take *Śónáḍu*, also called Śri Kó-Màṟavarman, who, while the Goddess of fortune, seated on the lotus flower[2], and the Goddess of the Earth[3] abode on his shoulders, the Goddess of learning, who resides in the tongue[4], and the Goddess of Victory[5] were abundantly benign, the ensigns of the mighty and ferocious Tiger[6] and the cruel Bow[7] were struck and went into hiding[8], and the ensign of the brilliant (double) carp[9] was sporting on the top of the famous golden

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[5] *Anṟáḍu-naṟ-palaṅkáśu*—current genuine old *káśú*; this indicates that coins issued by previous rulers of the territory were current, provided they were genuine and in good condition.

[6] *Ávaṇakkaḷam*—the place where sale transactions were registered, something like a registration office.

[7] *Káṭṭi-éṟṟi.*

[8] *Kaic-cilavaṟakkoṇḍu.*

[9] *Vilaipramáṇam.*

[1] This is the only form of *praśasti* found in the inscriptions in the State—P. S. I. 250, 256, 290, and 323. The other form beginning with '*pú-maruviya tirumádum*' etc., is not found in the inscriptions in the State.

[2] *Pú-maruviya-tirumaḍantaiyum.*

[3] The text reads '*Jayamaḍantaiyum*' which is a mistake. P. S. I. 256, 290, and 323, and others from outside the State read '*Puvi-maḍantai*' which is correct. The Emperor is likened to Viṣṇu, whose manifestation on earth he was believed to be by the Hindus, and the two consorts of Viṣṇu *viz.*, *Śri Dévi* or *Tirumaḍantai*, and *Bhú Dévi*, or *Puvimaḍantai*, should be associated with the Emperor, signifying fortune and territory.

[4] *Ná-maruviya-kalai-maḍantai.*

[5] *Jayamaḍantai.*

[6] *Kōḷánta-śinap-puliyum.* This refers to the tiger ensign of the Cóḷas.

[7] *Koḍum-śilaiyum.* This refers to the bow ensign of the Céras.

[8] *Kulaindu-oḷippa.*

[9] *Varikkayal-kaḷ.* This refers to the ensign of the Páṇḍiyas with the emblem of the double carp (*Kayal*)—*Cyprinus fimbriatus.*

hill[10]; his sceptre of righteousness was so exercising its authority[11] that the dark *Kali* was scared away, and virtue and charity increased in the country that had the wide ocean as its ambit[13], the two countries were happy under the shelter of a single parasol[14], the three kinds of Tamil literature were cultivated correctly[15], the four branches of the *Védas* were also learnt and recited[16], the five kinds of sacrifice were dutifully performed[17], the six kinds of ritualistic worship flourished in all glory[18], the seven modes of music wedded to rythm flourished[19], and over the eight directions the authority of his *discus* prevailed[20];

Who, while the kings of the world, including the Koṅgar, the Kalingar, the Kóśalar, the Màḷuvar, the Śiṅgaḷar, the Teliṅgar, the Śínar, the Kuccarar, the Villavar, the Màgadar, the Vikkalar, the Śembiyar, and the Pallavar[21], were frequently competing with each other to come and prostrate themselves before him asking for refuge, and bringing their obligatory tributes; with his chest adorned by the brightly jewelled necklace, that was fastened (round the neck of his ancestor) by God Indra wearing the resplendently jewelled crown[22], and his head by the crown of jewels, with gracefully rising fly-whisks on either side[23], worshipped and attended by the royal women wearing glittering ornaments and inseparable from the valiant arms of their kings of the northern countries famed for their herds of

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[10] *Vál-árnda-poṛ-giri-mél*—Probably *Poṛ-giri* or Golden mountain, which commonly denotes Mount Méru in the Himalayas, refers to the lofty tower of the Madura temple.

[11] *Śeṅ-kól-naḍappa.*

[12] *Karum-Kali-kaḍindu*—*Kali* denotes the age of strife, misery and famine—dark age.

[13] *Iruṅ-kaḍal-valaiyattu-aṛam-peruka.*

[14] Read *Oru-kuḍai-niḻalil-iru-nilam-kuḷira-* for *oru-kuḍai-niḻal-aru-nilam-kuḷira.* *Iru-nilam* in the context must mean 'two countries'—the Páṇḍiya and Cóḷa, which he conquered. *Iru-nilam* can also mean 'great country'.

[15] *Múvakai-t-tamiḻum-muṛaimayil-viḷaṅga.* *Múvakai-t-tamiḻ* or *Muttamiḻ* are *Iyal-tamiḻ*—literary Tamil prose or poetry, conforming to the rules of grammer, *Iśai-t-tamiḻ*—Tamil verse set to music, and *Náṭaka-t-tamiḻ*—Tamil drama.

[16] *Nálvakai-védamum-navinruḍan-vara* the four *Vedas* are *Rg*, *Yajus*, *Sáma* and *Atharva.*

[17] *Aivakai-véḷviyum-śeyvinai-iyaṛṛa.* *Aivakai-véḷvi* or *Pañcamahá yagña* are the duties that a house-holder (*gṛhasta*) is enjoined to perform in a selfless spirit, *viz.*, *Kaḍavuḷ-véḷvi* or *Dévayagña*—surrender to God, *Piramavéḷvi* or *Brahmayagña*—learning of the scriptures or *Védas*, *Búda véḷvi* or *Bhútayagña*—sacrificing one's food to animals, *Mániḍa véḷvi* or *Mánuṣayagña*–sacrifice of one's food to fellow human beings, and *Ten-pulattár véḷvi* or *Pitryagña*–duty of feeding the residents of the south *viz.*, the ancestors or manes.

[18] *Aṛu-vakai-śamayamum-aḻakuḍan-tikaḻa*—*Aṛuvakai-śamayam* or six systems of worship *viz.*, *Śaivam*–cult of Śiva, *Vaiṣṇavam*–cult of Viṣṇu, *Śáktam*–cult of Śakti or the Mother as the manifestation of primordial energy, *Souram*—cult of Súrya or the Sun, *Gáṇapatyam*—cult of Gaṇapati, and *Kaumáram*—cult of Kumára or Subrahmaṇya.

[19] *Eḻuvakaip-páḍalum-iyaluḍan-parava.*

[20] *Eṇḍiśai-yaḷavum-śakkaram-śella.*

[21] Koṅgar–the King of the Koṅgu country; Kaliṅgar–the king of the Kaliṅga country; Kósalar–the king of the Kóśala country, perhaps this is a mistake for Hoysalar; Máḷuvar, the King of the Máḷuva country, which perhaps lay between Mysore and Coorg; Śiṅgalar, the King of Ceylon; Teluṅgar, the King of the Telugu country; Śinar, the King of China, probably this refers to the ambassador at the Páṇḍiyan Court; Kuccarar, the King of the Kuccara (Gujaret ?) country, Villavar, the Céra King; Mágadhar, the King of Magadai in the Tamil country; Vikkalar(?); Śembiyar, the Cóḷa king; Pallavar the later Pallava chieftains.

[22] *Ilaṅgoḷi-maṇi-muḍi-indiran-púṭṭiya-polaṅgatir-áram-máṛpiniṛ-poliya.* The garland of Indra was a family heirloom of the Páṇḍiyas.

[23] *Vaḷaṅgeḻu-kavari-iru-maruṅgu-aśaippa.*

elephants that trumpeted like the roaring sea and high bred horses[24], was seated enthroned, along with Ulakamuḻududaiyàḷ, his queen, on the famous *Vìra siṅgátanam* wrought with jewels, so that the code laid down by Manu, who was created by the God seated on the dewy white lotus with heads facing all the four directions[25], may well prevail:—

The text of the royal order graciously issued[26] :—

Whereas, Piḷḷaiyàr Aḻagapperumaḷ made an appeal to the *Náyanár*[28], requesting that the burden of *iṛai*[29] that was being levied from the villages of Añjanamaṅgalam, also called Anumantài, and Tirunàvalúr in Tuṛumà-nàḍu in Virudharàjabhayaṅkaravaḷanàḍu, also called Kànanàḍu, should be lightened as an act of dedication for the bodily welfare of *Ulakuḍaiya-náyanár*[30], and on reminding the king about it, was pleased to obtain gracious assent, the following are the terms of the royal order, thus obtained with oblations of water[31] :—

For lands on which crops are full grown and accepted as first class[32] shall be paid five *kalams*, two *túṇis* one *padakku* and four *náḻis*[33] of paddy for every *má* of land after a reduction of two *kalams* for every *má* of land[34].

For those lands which are classified as *nìrili-nilam*[35] in these villages, paying taxes in accordance with the *variśai*[36] prevailing therein, shall be paid three *kalams*, two *túṇis*, three *kuṛuṇis* and three *uḻakkus* of paddy for every *má* of land.

For lands under *navirai* crop[38] shall be paid an amount of paddy in the ratio of three quarters to one of the above rate.

For lands under *varagu*[39] shall be paid an amount of paddy in the ratio of a half to one of the same rate.

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[24] *Kaḍaléna-muḻaṅgum-kari-nalliyánai-vaḍapula-véndar-maṇi-puyam-piriyá-ilaṅgiḻai–yarivaiyar-toḻudu-ninṛéṭṭa.*

Kari = elephant ; *Nalliyán* = high bred horses; *Nalliyánai* can also mean 'cow-elephant' while *kari* means 'bull-elephant.'

[25] *Pani-malar-támarai-tiśai-mukan-paḍaitta-manu-neṛi-taḻaippa-maṇi-muḍi-śúḍi.*

[26] *Prasádam-śeydu-aruḷina-tirumukappaḍi ; tiru-mukam*—royal order, *lit.* oral orders issued by the king.

[27] Piḷḷaiyár Aḻagapperumál–The title Piḷḷaiyár was given to relatives of the King and other officers in close attendance, as a mark of endearment. Aḻagapperumáḷ, according to A. R. E. 183 of 1935–36, 216 of 1914, and 77 of 1916, was the brother-in-law of the Emperor.

[28] *Náyanár*—Respectful reference to the Emperor.

[29] *Iṛai*—Government taxes.

[30] *Ulakuḍaiya-náyanár*—The form in which the Emperor is always referred to.

[31] *Náyanáṛkku-viṇṇappam-śeydu-ninaippumiṭṭu-nírum-várttu-taruvittu-aruḷina-prasádam-śeydaru-ḷina-tirumukappaḍi.*

[32] *Payireḻuda-mudal-koṇḍa-nilattukku.*

[33] 5 *kaḷams* = 96 × 5 measures ; 2 *tuṇi* = 32 × 2 measures ; 1 *padakku* = 16 measures ; 4 *naḻi* = 4 measures.

[34] The reduction from the previous rate, *viz* 2 *kalams* = 96 × 2 measures.

[35] *Nírili-nilam*—*lit.* water-less lands. Perhaps this refers to lands where there is scarcity of water. They could not have been dry lands, since paddy is said to be grown on them.

[36] *Variśai*—rates of assessment.

[37] 3 *kalams* = 96 × 3 measures ; 2 *túṇis* = 32 × 2 measures ; 3 *kuṛunis* = 8 × 3 measures ; 3 *uḻakkus* = ¾ × 3 measures.

[38] *Navirai*—a variety of paddy sown usually in the month of *Áḍi*—July–August.

[39] *Varagu*—Common millet—*Paspalum scorbiculatum.*

For lands under gingelly and *tinai*[40] shall be paid an amount of paddy in the ratio of a quarter to one of the same rate.

Whenever *Ulakuḍaiyanáyanár*[41] is pleased to pay a visit all taxes, primarily *tiruveḻuccikkaḍamai*[42] and others of diverse kind, levied by the *náḍu* shall be paid in the ratio of a half to one and the supply of *veṭṭi* and *muṭṭai-áḷ*[43] shall not be obligatory.

In accordance with the order issued by royal pleasure, I, Avaninàràyaṇa Dévan[44], inscribed this on stone, stipulating the payment of these taxes for the villages of Tirunàvalúr, a *brahmadéyam* village and Añjanamaṅgalam, also called Arumanṛài. May this prosper."

Inscription No. 251.

Place:—Tirumayam Taluk—Neivàśal—Agastíśvara temple—in the front *maṇḍapam.*

Dynasty and King:—Pàṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar, also called King Màṛavarman—Màṛavarman Sundara Pàṇḍiya I, accn. 1216 A. D.

Date:—Fourth year of the King, month of *Riṣabha*, Saturday, the second day of the (?) fortnight, when the moon was in conjunction with the asterism *Múlam*—corresponding to Saturday, 4th May, 1219 A. D.[1]

Language and Script:—Tamil—6 lines—damaged at the end.

Translation:—

"Hail! Prosperity! In the 4th year of Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar, also called Kó-Màṛavarman, in the month of *Riṣabha* on the third day of the (dark) fortnight, a Saturday when the moon was in conjunction with the asterism of *Múlam*, as an endowment to the *Náyanár* of Nelvàyíl[2], I, Gàṅgéyarayan, also called Kaṇḍan Udaiyañjeydàn, gave the following, among the lands of this place, *viz*. Ilàśivayakkal[3] lands, Àlantuḍaval lands[4], the Karuntúruṇṇi[5] with the well therein, the well at the southern corner, and the *tiḍal*[6], and in Śíràttàkkuḍi hamlet, the Maṇivayakkal lands, after exempting therefrom the *accuvari*, *ponvari*[7],

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[40] *Tinai*—millet—*Setaria italica.*

[41] *Ulakuḍaiya-Náyanár*—the Lord of the Earth *viz.*, the Emperor.

[42] *Tiruveḻuccik-kaḍamai*—tax levied during royal visits or marches. It is interesting to note that a similar cess called *savári ūḻiyam* was levied in the State till the beginning of this century to furnish supplies to the Raja and the principal officers on tour. See Revised State Manual p. 377.

[43] *Veṭṭi-muṭṭai-áḷ* or *veṭṭi-muṭṭá-váḷ*—supply of free labour, to be employed for public purposes, or free food given to those so employed.

[44] The local officer who enforced the order.

[1] *Iṣaba* (*Riṣabha* or *Vaikaśi*), *tutikai* (*tvitiyai*), *Śanikkiḻamai*, *Múlam*. Whether the fortnight was the dark or the bright fortnight is not mentioned. On Saturday, May 4th, 1219 A. D. the third *tithi* (*trtiyai*) and not the second (*tvitiyai*) ended at ·42 of the day after sunrise, and the lunar conjunction with the *Nakṣatra*, *Múlam*, ended at ·33 of the day after sunrise. The fortnight must have been the dark fortnight or *bahuḷa-pakṣa*. Probably *tutikai* is a mistake for *tritikai*.

[2] Nelváyil—the old name of Neiváśal.

[3] Ilàśivayakkal—the name of a plot of improved wet-land (*vayakkal*).

[4] *Álantuḍaval*—garden land or plantation (*tuḍaval*) named so probably because of its association with the banyan tree (*Álam*).

[5] *Karuntúruṇṇi*—probably *Kuruntu-úruṇṇi*—the public drinking-water tank or well (*úr-uṇṇi*). *Úruṇṇi* is now corrupted into *uruṇi* or *úraṇi*.

[6] *Tiḍal*—open space or uncultivated land.

[7] *Accuvari*—taxes paid in cash; *pon-vari*—taxes paid in gold.

nádenṛavari[8], and others of diverse description, and gave them to the *Náyanár* to be *iṛaiyili-káráṇkiḻamai*[9].

Enjoining that this shall continue so, for so long as the moon and sun endure, I, Gàṅgéyaràyan, also called Kaṇḍan Udaiyañjeydàn gave this inscribed on stone......................shall cultivate.................. May this be protected by all *Mahéśvaras*."

Inscription No. 252.

Place :—Tirumayam Taluk—Neivàśal—Agastíśvara temple—on the west wall of the central shrine.

Dynasty and King :—Pàṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar, who was pleassd to take *Śónáḍu*[1]—Màṛavarman Sundara Pàṇḍiya I, accn. 1216 A. D.

Date :—Fourth year of the King, month of *Vrischika*[2], Wednesday, seventeenth, corresponding to Wednesday, 13th November 1219 A. D.

Language and Script :—Tamil—22 lines.

Translation :—

"Hail! Prosperity! In the 4th year of Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar, who was pleased to take *Śónáḍu*, I, Kalvàyil Nàḍàḷvàn, also called Kaṇḍan Àvuḍaiyàn, made the following endowment to the *Náyanár* who abides in *Tiruvagattìśvarm* temple, in Nelvàyil in Kalvàyilnàḍu of Keraḷaśiṅgavaḷanàḍu, on Wednesday the 17 of *Vrischikam* :–

Whereas, the lands that I endowed for the *Periyanácciyár*[3], the consort of the *Náyanár* of *Tiruvagattìśvaram* in this village, are the Śiṅganàtaki vayakkal lands measuring two *varais*[4], belonging to Perumàḷ Dévar, the Kuṛal śey lands, and the garden that I bought from Aḻagukaṇḍa Pallavataraiyan, amounting in all to one *má* and a half of *iṛaippaḍi*[5] lands;

I, Kalvàyil Nàḍàḷvàn, also called Kaṇḍan Àvuḍaiyàn, stipulating the payment of two *kalams* and a half (of paddy) as *iṛai*, which includes taxes of every description, for every *máccey*[6] of land, hereby gave them, with oblạtions of water, to this Periyanàcciyàr Perumàḷ Dévan and he shall himself shall pay the taxes in the above manner. May this be under the protection of all *Máhéśvaras*."

Inscription No. 253.

Place :—Tirumayam Taluk–Neivàśal–Agastíśvara temple–in the front *maṇḍapam*.

Dynasty and King :—Pàṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar, also called King Màṛavarman—Màṛavarman Sundara Pàṇḍiya I, accn. 1216 A. D.

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[8] *Nádenṛavari*—taxes payable to the *náḍu* or district authorities.

[9] *Iṛaiyili-káráṇkiḻamai*—rent-free land with proprietary rights of cultivation and ownership.

[1] *Śónáḍu-koṇḍu-aruḷiya—Śónáḍu* = Cóḷa country.

[2] *Vrischika* or *Kárttikai*, 9th month of the Tamil calendar.

[3] *Periyanácciyár*—the name of the Goddess.

[4] *Varai*—land measure.

[5] *Iṛaippaḍi*—lands paying government tax or *iṛai*.

[6] *Máccey*—a land measure—1 *má* of cultivated land.

Date :—Fourth year of the King, month of *Mithuna*, fourth day of the(?)fortnight, Monday, when the moon was in conjunction with the asterism *Uttiram*; corresponding to Monday, 8th June, 1220 A. D.[1]

Language and Script :—Tamil—4 long lines.

Translation :—

"Hail! Prosperity! In the fourth year of Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar, also called Kó-Màṛapanmar, in the month of *Mithuna* on the fourth day of the(?)fortnight, a Monday, when the moon was in conjunction with the asterism *Uttiram*, I, Gàṅgéyan, also called Kaṇḍan Udayañjeydàn[2], made the following endowment to the *Náyanár* of Nelvày[3]:—

Whereas I have, from this year onwards, exempted the lands in Īḷaikkuḍi, which include the Kunṛan vayakkal lands, that this *Náyanar* bought, the Kuṛaḷ sey lands, the Naḍuvir-dévadànam lands[4], the Tiruvagattivayal lands, the Pàli lands, the Neḍungaṇṇeṛai lands[5], besides Nalkuḍai-taḍupuṛam lands in this hamlet, from the payment of *kaḍamai*[6], *antaráyam*[7], *accuvari*[8], *ponvari*[9], *náḍenṛavarikaḷ*[10] and *śilvarikaḷ*[11] of every other kind;

I, Gàṅgéyan, also called Kaṇḍan Udayañjeydàn, stipulating that this shall continue for so long as the moon and sun endure, gave these lands to be *iṛaiyili-káráṇkiḻamai*[12] to this *Náyanár* and inscribed the fact on stone.

This is the writing of Gàṅgéyan. May this be under the protection of all *Máhéśvaras*."

Inscription No. 254.

Place :—Tirumayam Taluk—Neivàśal—Agastíśvara temple—central shrine—on the south wall.

Dynasty and King :—Pàṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar, also called king Màṛavarman—Màṛavarman Sundara Pàṇḍiya I, accn. 1216 A. D.

Date :—Fourth year of the King, corresponding to 1219–20 A. D.

Language and Script :—Tamil—5 long lines.

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1 Month of *Mithuna* or *Áni*, the third month of the Tamil calendar; *Caturti* or the fourth day of the fortnight, whether it was the dark or the bright fortnight is not mentioned; lunar conjunction with *Uttiram* or *Uttiraphalguna*. On Monday 8th June 1220 A.D. it was *ṣaṣṭi* or the 6th day of the bright fortnight, and not *Caturti*, and it ended at ·14 of the day after sunrise, and the lunar conjunction with *Uttiram* began at ·31 of the day after sunrise and ended at ·37 of day the next morning.

2 The same chief who figures in P. S. I. 251 above.

3 *Nelváy*, the old name of Neiváśal. P. S. I. 252, 254 and others call it Nelváyil.

4 Perhaps *dévadánam* lands in the midst of the village.

5 Perhaps elevated plots to which water was lifted by baling from the irrigation channel.

6 *Kaḍamai*—government taxes.

7 *Antaráyam*—taxes levied by the village body.

8 *Accuvari*—taxes payable in coin (*accu*)?

9 *Ponvari*—taxes payable in gold.

10 *Náḍéndravarikaḷ*—taxes levied by the *náḍu* or district assemblies.

11 *Śilvarikaḷ*—minor taxes and cesses.

12 *Iraiyili-káráṇ-kiḻamai*—tax free (*iṛaiyili*) lands with proprietary rights of cultivation and ownership.

Translation :—

"Hail! Prosperity! In the 4th year of Tribhuvanaccakravartikal Śri Sundara Pàṇḍiya Dévar, also called Kó-Màṟavarman, I Gàṅgéyan, also called Kaṇḍan Udayañjeydàṉ[1], of Niyamam on the course of the Ténàṟu[2], having assigned the Kulamadivayakkal lands and the Malaiyan vayakkal lands in Nelvàyil to Marudai Udaya Pallavataraiyan, also called Késavan Àṇḍappiḷḷai of Nelvàyil, as his *karáṇmai*[3], hereby declared that he shall pay in lieu of *kaḍamai*[4], two *kalams*, one *túṇi* and one *padakku*[5] of paddy from every *má* of land, as measured by the *kuḍitáṅgikkól*[6] after due valuation of the crop, and half this rate from the summer crop[7], the *accuvari*[8], and *ponvari*[9], besides the *náḍenṟavarikaḷ*[10] to the *Náyanár* who abides in the *Tiruvagattìśvaram* temple in Nelvàyil.

Stipulating that this shall continue thus for so long as the moon and sun endure I, Gàṅgéyan, gave this inscribed on stone. This is the writing of Gàṅgéyan. He shall pay to the *Náyanár* according to this agreement. May this be under the protection of all *Mahéśvaras*."

Inscription No. 255.

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—Śikhànàthasvàmi temple—on the east wall of the *maḍappaḷḷi*[1].

Dynasty and King :—Pàṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar, 'who took *Śónáḍu*'—Màṟavarman Sundara Pàṇḍiya I, accn. 1216 A. D.

Date :—Fourth year of the King, corresponding to 1219–20 A. D.

Language and Script :—Tamil—8 lines.

Note:—The inscription is a copy of an early Cóḷa inscription, taken from the original inscribed on the entrance of the second *prákáram* of the Cóḷa structure, when it was dismantled and widened, and re-inscribed here.

Translation :—

"Hail! Prosperity! In the 4th year of Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar, who was pleased to take *Śónáḍu*[2].

Whereas, the gateway[3] of the second *prákáram*[4] of this holy temple[5] was very narrow and obstructing free passage, Ponna Gàṅgéyaràyar, the lord of

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[1] The Gáṅgéyaraya chieftain is the same as the one in P. S. I. 253.

[2] Niyamam on the banks of the river Ténáṟu on the southern frontier of the Pudukkóttai State was the seat of the Gáṅgéyaráyars.

[3] *Káráṇmai*—proprietary rights of cultivation and tenancy.

[4] *Kaḍamai*—government tax.

[5] *Kalam* = 96 *naḻi* or measures ; *túṇi* = 32 measures ; *padakku* = 16 measures.

[6] *Kuḍitáṅgi-kól*—a rod of standard length used in land measurement.

[7] *Kóḍai-bhógam.*

[8] *Accuvari*—*Accu* = coin, perhaps tax paid in money.

[9] *Ponvari*—tax paid in gold.

[10] *Náḍénṟavarikaḷ*—taxes levied by the district assembly.

[1] *Maḍappaḷḷi* is the temple kitchen.

[2] *Śónáḍu*—short for Cóḷa-náḍu or Cóḷa country.

[3] *Tiruváśal.*

[4] *Prákáram*—Circumambulatory passage round the shrine.

[5] *Tirukkóyil.*

Ārṟūr[6], demolished this in order to enlarge the *tirumáḻikai*[7] and widen the gate-way[8],

And whereas, the said *Uḍaiyár*[9], Gàṅgéyaràyar, was pleased to order that a copy of the inscription on this should be taken and re-inscribed, true to the copy[10] taken from the orginal, the following is the copy thus re-inscribed :—

In the 33rd year of Kó-Parakésari-panmar[11] : I, Víra Cóḻa Iḷaṅgóvéḷàn, also called Paràntakan Kuñjiramallan[12], hereby dedicate the following to the *Paramésvarar*[13] of Tirunalakkunṟam[14], when starting for Īḻam[15] with the intention of destroying and sacking it :—

I, Víra Cóḻa Iḷaṅgóvéḷàn, also called Paràntakan Kuñjiramallan, gave the Veliccey lands and Tiruvin-tinai-śey(?) land in Kiḻmaṇanallúr to the Manna-yógiyàr(?)[16] and for the provision of daily offerings of rice. May this be under the protection of all *Máhéśvaras*".

Inscription No. 256.

Place :—Tirumayam Taluk—Ponnamaràvati—Cóḻíśvara Uḍaiyàr temple—on the south wall and west of the entrance.

Dynasty and King :—Pàṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śrí Sundara Pàṇḍiya Dévar, also called Kó-Màṟavarman, who was pleased to take *Śónáḍu*. Begins with the *praśasti*[1] of the King commencing with the words '*pú-maruviya-tirumáḍantaiyum*' . etc.—Màṟavarman Sundara Pàṇḍiya I, accn. 1216 A. D.

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6 The Gáṅgéyaráyars of *Āṟṟúr* were prominent chieftains under the Páṇḍiyas.

7 *Tirumáḻikai*—structure in the precints surrounding the shrine, probably the cloister inside the *prákáram* wall and surrounding the shrine.

8 *Tiruváyil.*

9 *Uḍaiyár*—Lord or Chief.

10 *Idil-kal-veṭṭu-paḍi-yeḍuttu-paḍi-yeḍuttapaḍiyé-veṭṭuka-venṟu-aruiḷic-ceyya-veṭṭina-paḍiyávadu.*

11 King Parakésari-varman, Parakesari Parántaka Cóḻa I, who ruled between 907–953 A.D.

12 Víracóḻa Iḷaṅgóvélán, also called Parántakan Kuñjiṟamallan, or Mahimálaya Irukkuvéḷ, was the Irukkuvéḷ of Koḍumbáḷúr, the contemporary and subordinate of Parantaka Cóḻa I. He bore the surnames—'Víra Cóḻan' and 'Kuñjiramallan', of his master and 'Mahimálaya' was probably conferred on him by his sovereign. He ruled, as chief, over Koḍumbáḷur roughly between 909 and 959 A.D. He helped Parántaka in his war against the Paṇḍiya, Rájasimha II who sought the help of the King of Ceylon, and later went on an expedition to Ceylon, after the reduction of the Páṇḍiyan kingdom (See below).

13 *Paramésvarar*—Lord Śiva in the Śikhánáthasvámi temple.

14 Tirunalakkunṟam—was the old name of Kuḍumiyámalai.

15 *Īḻam-eriya-p-pókinṟén.* *Īḻam*=Ceylon. After the subjugation of the Páṇḍiya kingdom, the Cóḻa, Parántaka, sent an expedition to Ceylon to recover the diadem and other insignia of the Páṇḍiyan monarchy which Rájasimba II had carried away and left in the custody of the king of Ceylon. Mahimálaya Irukkuvéḷ, also called Parántakan Kuñjaramallan or Vírá Cóḻa Iḷaṅgóvéḷ, was one of the Cóḻa commanders, if not actually the leader of the expedition, according to this inscription. This inscription thus gives a definite date—941 A. D., for the Ceylon invasion–*viz* the year after the 33rd year of Parantaka I, when the chief makes the endowment on the eve of his departure. *Contra* the general belief that the probable date was in the reign of the slothful Udaya IV, King of Ceylon, (945–53 A. D.), and Geiger's date, 948 A. D.—a date which Prof. Sastri does not consider trustworthy. Venkayya has noted that Parántaka I calls himself 'Conqueror of Ceylon' only in his latest records ranging between 943 and 948 A. D.

16 *Manna–yógiyár*—Dakṣiṇámúrti or the Saiva monks ?

1 The *praśasti* here is more elaborate than the one in P. S. I. 250 above. Up to line 8, it resembles that in P. S. I. 250, and varies thereafter.

Date :—Fifth year of the King, corresponding to 1220-21 A. D.

Language and Script :—Tamil—18 lines —much damaged.

Translation :—

"Hail! Prosperity! In the 5th year of Tribhuvanaccakravartikaḷ Sri Sundara Pàṇḍiya Dévar, who was pleased to take *Śónáḍu,* also called Kó-Màṛavarman, the pre-eminent King who revived the splendour of the line of the Moon which dated from the beginnings of creation[2], when the Goddess of Fortune seated on the lotus flower and the Goddess of the Earth abode on his shoulders[3], the Goddess of Learning, who resides in the tongue, and the Goddess of Victory were abundantly benign[4]; the ensigns of the mighty and ferocious Tiger and the cruel Bow were struck and went into hiding[5] and the ensign of the brilliant (double) carp was sporting on the top of the famous 'golden-hill'[6]; his sceptre of righteousness was so exercising its authority that the dark *Kali* was scared away and virtue and charity agreeably increased in the country with the wide ocean as its ambit[7], the two countries were happy under the shelter of a single parasol[8], the three kinds of Tamil literature were cultivated correctly[9]; the four branches of the *Védas* were duly studied and recited aright[10]; the five kinds of sacrifice were dutifully performed[11]; the six kinds of ritualistic worship flourished in all splendour[12]; the seven modes of music wedded to rythm flourished[13] and over the eight directions the authority of his *discus* prevailed[14]:

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[2] *Śónáḍu*—Cóḷa country. Read—'*Mámudal–madi-k–kulam–viḷakkiya–kó–mudal–Kó–Máṛa-panmaṛána–Tribhuvanac-cakravartikaḷ-Śónáḍu-koṇḍu-aruḷiya-Śri-Sundara Páṇḍiya Dévar.*

[3] *Pú-maruviya-Tiru-maḍantaiyum-puvi-maḍantaiyum-puyattiruppa.*

[4] *Ná-maruviya-Kalai-maḍantaiyum-Śeya-maḍantaiyum-nalañ-cirappa.*

[5] *Kóḷánta-śinap-puliyum-koḍuñ-cilaiyum-kulaindolippa.* For *Kulain dolippa* read *Kulaindoḷppa. Kólanta-sina-p-puli* refers to the Tiger ensign of the Cóḷas and *Koḍum-śilai* to the Bow ensign of the Céras.

[6] *Váḷárnda-poṛ-giri-mél-vari-k-Kayal-kaḷ-viḷaiyáḍa. Poṛgiri*, the 'golden hill', is the synonym of Mount Méru, and here refers to the lofty tower of the Madura temple, since the *vimána* of temples are euphemistically called *Méru* or *Tirumalai*, and one type of *vimánam* architecture is called *méru prastáram. Vari-k-kayalkaḷ* refers to the ensign of the Páṇḍiyas with the emblem of the double carp (Kayal)—*Cyprinus fimbriatus.*

[7] *Iruṅ-kaḍal-valaiya-t-tinidaṛam-peruka-k-karuṅ-kali-kaḍintu-seṅgól-naḍappa.* *Kali* denotes dark-age. The text here has *inidu*–before *aṛam-naḍappa* which is not found in P. S. I. 250.

[8] *Oru-kuḍai-niḻalil-iru-nilaṅ-kuḷira.* *Iru-nilan* in this context must mean 'two-countries'—the Páṇḍiya and Cóḷa, which he conquered, though generally it would mean the 'great or vast land'.

[9] *Mú-vakai-t-tamiḻum-muṛai-maiyil-viḷaṅga.* *Mú-vakai-t-tamiḻ* or *Muttamiḻ* are *Iyal-tamiḻ* or literary Tamil prose and poetry conforming to the rules of grammar, *Iśai-t-tamiḻ* or Tamil verse set to music and *Náṭaka-t-tamiḻ* or Tamil drama.

[10] *Nál-vakai-védamum-navinṛuḍan-vaḷara*—P. S. I. 250 has *navinṛuḍan-vara* instead of *vaḷara.* The four *Vedas* are the *Ṛig, Yajus, Sáma* and *Atharva.*

[11] *Ai-vakai-véḻviyum* (for *véḷviyum*)-*śey-vinai-iyaṛṛa*—The five *véḷvi* or sacrifices are those that a house-holder is enjoined to perform, *viz. Kaḍavuḷ véḷvi* or *Dévayagña*—surrender to God, *Pirama-véḷvi* or *Brahma yagña*—learning of the scriptures and *Védas, Búdavéḷvi* or *Bhútayagña*—sacrificing one's food to animals, *Mániḍavéḷvi* or *Mánuṣayagña*—sacrifice of one's food to fellow human beings, and *Ten-pulattár-véḷvi* or *Pitṛyagña*—duty of feeding the residents of the south, the ancestors or manes.

[12] *Aṛu-vakai-śamaiyamum-aḻakuḍan-tikaḻa.* The six are *Śaivam* or cult of Śiva, *Vaiṣṇavam,* the cult of *Viṣnu, Śáktam,* the Sakti cult or worship of the Mother as the manifestation of primordial energy, *Souram* or the worship of *Súrya*—the Sun, *Gáṇapatyam,* the worship of *Gaṇapati,* and *Kaumáram* the worship of *Kumára* or *Subrahmaṇya.*

[13] *Eḻu-vakai-p-páḍalum-iyal-uḍan-parava.*

[14] *Eṇḍiśai-yaḷavum-cakkaram-śella*; *cakkaram* = discus.

Who, while the kings of the world, including the Koṅgaṇar, the Kaliṅgar, the Kóśaḷar, the Màḷuvar, the Śiṅgaḷar, the Teliṅgar, the Śínar, the Kuccarar, the Villavar, the Magadar, the Víkkalar, the Śembiyar and the Pallavar[15], vied with each other for order of precedence and came one before the other to prostrate themselves before him asking for a place of refuge, and bringing their obligatory tributes[16], with his chest adorned by the jewelled necklace emitting brilliant rays, that was fastened (round the neck of his ancestor) by God Indra wearing the resplendently jewelled crown[17], put on the crown of jewels so that the code laid down by Manu, who was created by the God seated on the dewy white lotus with heads facing all the four directions, may well prevail[18]:

Who, in order that the authority of the Tiger might become defunct in the *Ponnisúḻnáḍu*[19] and the authority of the (double) carp might gain the upper hand from the *Kannisúḻ-náḍu*[20] waged a fierce battle deploying horses and elephants[21] and consigned to the red flames the cites of Tañjai and Uṛandai[22], destroyed the waters of the tanks and rivers and the wet-lands they irrigated, so that the blossoming flowers of *kávi* and *nílam* lost their favourite haunts[23], razed to the ground many pavilions, high ramparts, towers, theatres, storeyed mansions, palaces and pillared halls[24], flooded the land with the tears drawn from the weeping damsels belonging to the Kings who did not come to make their submission and ask for quarter, had it ploughed with asses yoked to the ploughs and sowed the seeds of *Kavaḍi*[25].

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15 Koṅgaṇar (P. S. I. 250 has 'Koṅgar'), the King of the Koṅgu Country; Kalingar the King of the Kalinga Country; Kóśaḷar, the King of Kośala(?) perhaps a mistake for Hóyśaḷar; Máḷuvar the Kiṅg of the Máḷuva Country, (between Mysore and Coorg or Maḷava Country ?); Śingaḷar, the King of Ceylon; Teluṅgar, the King of the Telugu Country; Śinar, the King of China, perhaps through the ambassador at the Páṇḍiyan Court; Kuccarar, the King of Kuccara (Gujaret ?) country, Vllavar, the Céra King; Magadar, the King of Magadai in the Tamil Country; Vikkalar(?); Śembiyar, the Cóḷa King; Pallavar, the later Pallava chieftains.

16 *Mudaliya–párliparellám–uṛaividam–aruḷena–oruvar–mun–oruvar–muṛai–muṛaiyiṛ–tanadiṛai–koṇarnd-iraiñja.*

17 *Ilaṅgoḻi-maṇi-muḍi-Indiran-púṭṭiya-p-polaṅ-kadir-áram-márpiniṛ-poliya.* The variations from P. S. I. 290 begin from here.

18 *Pani-malar-t-támarai-tiśai-mukan-padaitta-manu-neṛi-taḻaikka-maṇi-muḍi-śúḍi.*

19 *Ponni-śúḻ-náṭṭil-Puliyáṇai-póyakala.* Ponni-śúḻ-náḍu was the land that surrounded the river Ponni or Kávéri *viz.* the Cóḷa Country. *Puli-yáṇai*—the authority of the Tiger–the ensign of the Cóḷas.

20 *Kanni-súḻ-náṭṭil-Kayaláṇai-kai-váḻara.* *Kanni-śúḻ-náḍu*–the Páṇḍiya Country, centring round Kanni, orginally denoting the river south of the Cape Comorin in ancient times, since submerged. In the context it may denote the Goddess Mínákṣi of Madura.

21 The text here and in other inscriptions *viz.*, P. S. I. 290 and 323 and S. I. I. IV, 372; V, 431 and VIII, 394 should be rendered as '*Veñ-cinavi-ivuḻiyum-véḻamum-parappi*'. '*Vem-sinavudal*' means 'to fight a fierce battle'; *ivuḻi*—war horse, *véḻam*—elephant.

22 *Tañjaiyum-Uṛandaiyum-śen-taḻal-koḷutti.* Tañjai,—Tanjore, and Uṛandai—Uṛaiyúr in Trichinopoly, were the two earlier capitals of the Cóḷas and at this time important cities in the Cóḷa Country.

23 Read *Káviyu-nílamum-kavinṛu-(u)kappár-iḻappa-váviyum-áṛum-aḻi-nír-nilan-aḻittu.* *Kávi* and *nilam* are red and blue varieties of the water lily; *Kavin*-beautiful, blossoming; *ukappár* (*ukappa*) favourite resort; *Vávi*, a tank or large well with banks built all round, *nír-nilam*—wet-land.

24 *Kúdamum-mámadiḻum-gópuramum-áḍaraṅgum-máḍamum–máḻigaiyum—maṇḍapamum—pala-iḍittu.* *Kúḍam*, pavilion; *mámadiḻ*, high ramparts; *gópuram*, tower; *áḍaraṅgu*, theatre; *máḍam*, storied mansion; *máḻigai*, palace; *maṇḍapam*, pillared hall.

25 Read '*Toḻudu–vandaḍaiyá–nirupar–taṅ–kódaiyar–aḻuda–kaṇṇír–áṛu–parappi–kaḻudai koṇḍu–uḻudu-kavaḍi-vicci.* *Kavaḍi* coarse millet. The practice of ploughing with asses and sowing *Kavaḍi* in the enemy's land was an ancient one. This is the retaliation by the Páṇḍiya for a former act by the Cóḷa Kulattuṅga III, See P. S. I. 163, (p. 142 above) and 166 (p. 151 above).

Who, having received into the *vél* the queens of the *Śembiyan*[26], seized the Cóḷa crown of pure gold wrought with jewels, and was pleased to give it to the *Páṇan*[27], and in all grandeur, that cannot be described in song, performed his *Vìrábhisékham* in the coronation hall of the *Vaḷavan* in Àyirttaḷi, the golden enclosure of which touched the solar regions, and spread his fame[28], was seated enthroned in all grace, along with Ulakamuḻuduḍaiyàḷ, his queen, on the *Vìrasìmhásanam*, with gracefully rising fly-whisks on either side, worshipped and attended by the royal women wearing glittering ornaments and inseparable from the valiant arms of their Kings of the northern countries famed for their elephants that trumpeted like the roaring sea and high-bred horses[29]:

I, Tyàgañcíriya Perumàḷ endowed to the *Náyanár*[30], who abides in Ràjéndra Cóḷíśvaram as the Lord in Ponnamaràpati, in Puṟamalai nàḍu, as provision for the requirements for all offerings including cooked rice and other expenses during the Tyàgañcíriya Perumàḷ *sandhi*[31], lands in the village of Viśi........................., which I, the said Tyàgañcíriya Perumàḷ, gave, with oblations of water, to be *dévadanam*[32] lands, after having planted the *tiruccúlakkal*[33]. May this be under the protection of all *Mahéśvaras*."

Inscription No. 257.

Place:—Tirumayam Taluk—Neivàśal—Agastíśvarar temple—on the south wall of the central shrine.

Dynasty and King—Pàṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar—Màṟavarman Sundara Pàṇḍiya I, accn. 1216 A. D.

Date:—First year after the expiry of the fourth year of the King, corresponding to 1220–21 A. D.

Language and Script:—6 lines.

Translation:—

"Hail! Prosperity! In the year after the expiry of the fourth year of Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar;

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[26] *Śembiyan-déviyarai-véḷ-peṟṟiḍa*. *Véḷ* or *Véḷam* was the place where women of royal rank captured in war were imprisioned. Śembiyan = Cóḷa. This reading is found only in this inscription and S.I.I. VIII, 394. The reading in others—P. S. I. 290, and 323, and S. I. I. VI, 372 and V, 431, have a different version continuing the narration *viz.* *Śembiyan-cinam-viriyap-poruda* etc.

[27] *Paim-pon-maṇimuḍi-paṟittu-páṇanukku-k-koḍuttaruḷi*. This is again an act of retaliation for what the Cóḷa did. See P.S.I. 163 and 166 above.

[28] Read.—*Páḍarum – śiṟappiṟ – parudivánṟóya – (m)ádakaappuriśai – Áyirattaḷiyil–śéra–Vaḷavan–abhiṣéka–maṇḍapattu-virábhiṣékam-śeydu-pukaḻ-virittu-viḷaṅgiya*. *Pádarum-śirappir*—in grandeur impcssible to describe in song. The reading is taken to be *áḍakappuriśai-Áyirattaḷi*, meaning Áyirattaḷi, the then capital of the Cóḷas, with golden (*áḍaka*) enclosure or rampart (*puriśai*). If the reading is *máḍakappuriśai* as in P.S.I. 290, the sense would be 'in the palace (*máḍakam*) in Áyarattaḷi with rampart'. *Parudi-vánṟóya*, is translated 'as touching the solar region'. Metaphorically it may mean 'while the sun (*parudi*—here the Cóḷa who belonged to the solar race) was declining (*vánṟóya*).' *Viṟábhiṣékham*—anointment as hero.

[29] Read—' *Maṇi-vira-singátanattu-vaḷaṅgeḻu–kavari-iru–maruṅgaśaippa–kaḍalena–muḻaṅgum—kari-nalliyán-vaḍapulavéndar–maṇi–p–puyam–piriyá–ilaṅgiḻai–arivaiyar–toḻudu–ninṟu – étta—Ulaka-muḻuduḍaiyáḷ-óḍum-viṟṟiriundu-aruḷiya*.

[30] *Náyanár*—Śiva.

[31] Read—' *Tyagañcíriya-sandi-tiruppaḍimáṟṟu-uḷḷiṭṭu-véṇḍum-nivandaṅgaḷukku*.

[32] *Dévadánam*—a class of *eleemosynary* tenure denoting land given to 'Śiva temples'.

[33] *Tiruccúlakkal*—boundary stones stamped with trident marks (*śúlam*) to denote lands belonging to a Śiva temple.

Whereas, the lands that I, Gàṅgéyan, also called Kaṇḍan Udaiyañjeydàn[1], assigned to Céra-Śékharan, also called Tiruśiramaḷagiyàn of Tiruvàlavày residing in Níyamam, as *jivitam* tenure[2] in Nelvàyil village are:—the Śívallavan Mukkàṇi[3] niḻam measuring two *más*[4] and a half, the Pàdi-nañjai nilam[5] measuring two *más* and a half, the Vémbóḍu-śey nilam[6] measuring three *káṇis*[7]—*jìvitam* tenure amounting to six *más* and one *káni*[8] in addition to the Víràḻvàn vayakkal lands measuring three *káṇis*, the Iṭṭi-nañjai nilam[9] measuring three *káṇis*, Tilaivaravum-tuḍaval measuring one *káṇi*, Ponni-neduṅgaṇ nilam, which belonged to Taniyan Peṟṟàn, measuring one *má*, the Viràl-puraḷi[10] nilam in Màṅkombuvayal, measuring one *má* and the Śàttan-vayakkal nilam measuring one *má*—*ìivitam* tenure totalling in all ten *más* and half a *káṇi*.

I, hereby, exempt these lands, from the obligation of *kaḍamai*, *accuvari*, *ponvari*, *śilvari*, *peruvari*, *veṭṭi*, *muṭṭavál*, *eccóṟu*, *kúṟṟariśi*, and other *iṟai*, *kuḍimai* and *antaráyam*[11] taxes of whatever kind, payable to me, and assigned these lands, stipulating that he shall pay to the *Náyanár* of Tiruvagattíśvaram in Nelvàyil, as a provision for the offerings of cooked rice and other articles and requirements of the service, from three *más* and one *káṇi* of the lands, as measured by the *kuḍitaṅgikkól*, a *kadami* at the rate of two *kalams* of paddy for every *má* of land from the major harvest[12] after due estimation of the crop[13], one half of this rate from the harvest of lands under '*áḍikkuṟuvai* and *aṟpaśikkuṟuvai*'[14], one fourth of this rate from the harvest of lands under *tinai*, *eḷḷu* and *varagu*[15] and that he shall collect his share in accordance with the rate[16] prevailing in the lands of Taniyan Peṟṟàn.

This is to come into force from the month of *Áḍi*, in the year after the expiry of the fourth year Śri Sundara Pàṇḍiya Dévar, and to continue for so long as the moon and sun endure.

This is the writing of Gàṅgéyan. May this be protected by all *Máhéśvaras*."

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[1] The Gáṅgéyaráyar chieftains had their seat in Niyamam on the Ténáṟu on the southern borders of the State.

[2] *Jívitam*—maintenance grant in lieu of salary. "The most common method of remunerating officials (or military retainers) was that of assigning to each according to his status a certain extent of land which he held as *jívitam* and regular cash payments from the public treasury were practically unknown" Prof. K. A. N. Sastri, Coḷas, II, i, p. 241.

[3] Śivallavan—Tamil for Śri Vallabha; *Mukkáṇi* a sect among the Brahmins who wear a tuft of of hair in front of their heads.

[4] *Má*, $\frac{1}{20}$ of a *Véli*.

[5] *Pádi-naṅjai-nilam*—probably plot of land half of which was wet-land.

[6] *Vémbóḍu-sey*—the land that extended from the *Vémbu* or Nim trees.

[7] *Káṇi*—$\frac{1}{80}$ of a *Véli*.

[8] *Áṟu-má-k-káṇi*—$\frac{5}{16}$ *Véli*.

[9] *Iṭṭi-nañjai*—Wet-land with the *Iṭṭi* or Nux-vomica trees.

[10] *Virál-puraḷi*—lands where the *Virál* fish sported.

[11] For meanings of these taxes see note 6 under P. S. I. 245 above.

[12] *Perum-pú*—The annual crop, or long duration crop, harvested in *Tai* and *Masi* (Jan. to March).

[13] *Puḷḷi-pukka-nilam*—the official estimation of the yield before the harvest.

[14] *Áḍik-Kuṟuvai*, and *Aṟpaśik-Kuṟuvai*—the *Kuṟuvai* or short duration paddy harvested in the months of *Aḍi* and *Aṟpaśi*.

[15] *Tinai*—Italian millet, *Setaria italica*: *Eḷḷu*—the gingelly or *Sesamum*: *Varagu*—*Paspalum scorbiculatum*.

[16] *Viḷukkáḍu*.

Inscription No. 258.

Place :—Tirumayyam Taluk—Neivàśal—Agastíśvarar temple—on the south wall of the central shrine.

Dynasty and King :—Pàṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar, who was pleased to take *Śónáḍu*—Màṛavarman Sundara Pàṇḍiya I, accn. 1216 A D.

Date :—The year after the expiry of the fifth year, month of *Kaṛkaḍakam*[1], 8th, Sunday, corresponding to Sunday, 4th July 1221 A. D.

Language and Script :—Tamil, first 11 lines extant, 8–11 mutilated and the rest much damaged.

Translation :—

"Hail! Prosperity! In the year after the expiry of the 5th year of Tribhuvanaccakravartikaḷ Sundara Pàṇḍiya Dévar, who was pleased to take *Śónáḍu*[2], we, the *úróm*[3] constituting the *úr*[4] of Nelvàyiḷ in Kalvàyil nàḍu of Kéraḷaśiṅgavaḷa nàḍu hereby conveyed to the *Náyanár* who abides in Tiruvagattíśvaram, on this Sunday, the 8th day in the month of *Kaṛkaḍakam*, after having received in full the amount that we agreed upon, the right of irrigation from the *periyamaḍai*[5] of the Neḷvayil Periyakuḷam tank for the duration of seven *náḻigais*[6], which was a *muṭṭu-muṛai*[7], and which we held as *úrppodu*[8], and agreed that the...which are *dévadánam*[9] lands shall be irrigated with this water..."

Inscription No. 259.

Place :—Tirumayyam Taluk—Neivàśal—Agastíśvarar temple—on the south wall of the central shrine.

Dynasty and King :—Pàṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar 'who was pleased to take *Śónáḍu*'[1], Màṛavarman Sundara Pàṇḍiya I, accn. 1216 A. D.

Date :—First year after the expiry of the fifth year of the King, month of *Tulám*[2], Friday—11th, corresponding to Friday, 8th October, 1221 A. D.

Language and Script :—Tamil—21 lines—slightly damaged.

Translation :—

"Hail! Prosperity! In the year after the expiry of the 5th year of Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar, who was pleased to take *Śónáḍu*; the following is the agreement drawn up in favour of the *Náyanár*[3] who abides the Tiruvagattíśvaram in Nelvàyil of Kalvàyil nàḍu in

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1 *Kaṛkaḍakam* = *Áḍi*, the fourth month of the Tamil calender.

2 *Śónáḍu*—*Cóḷa-náḍu*.

3 *Úróm*—members of the village assembly.

4 *Úr*—the village assembly.

5 *Periyamaḍai*—Major sluice.

6 *Naḻigai*—a duration of 2½ hours.

7 *Muṭṭumuṛai*—a turn in irrigation kept in reserve for use during emergencies.

8 *Úrppodu*—Right held in common by the entire village, through its assembly.

9 *Dévadánam*—Lands assigned as a gift to temples.

1 *Śónáḍu*—Cóḷa Country.

2 *Tulám* or *Aṛpaśi* or *Aippaśi*—the seventh month of the Tamil Calendar.

3 *Náyanár*—Lord Śiva.

Keraḷasiṅgavaḷa nàḍu, by the *úróm*[4] constituting the *úr*[5] of Śíràttakkuḍi of this *náḍu*, on Friday the 11th of the month of *Tulám*.

Whereas, the right to irrigate for the whole day with the water issuing from the larger sluice, smaller sluice and the last sluice[6] of the tank belongs to us from former times, it is hereby agreed that the priority in the turn for irrigation should be that of the *Náyanár*[7] and that, out of the 60 *náḻigas*[8] of the day, the water shall irrigate for 12 *náḻigás* in the first turn daily all lands which are classed as *dévadánam* in different parts within the bounds of this village[10].

Having sold this water right, amounting to one in five, and the fishing right therein, also amounting to one in five, for the price fixed and declared after common consent amongst us, and having received the amount in full[11], we, hereby, agree to take upon ourselves the payment of *iṟai, kuḍimai, eccoṟu*[12] and all taxes on land, produce and water of other kinds and all payments, that may be apportioned or settled hereafter[13], payable into the King's treasury[14] and the treasury of the palace of the *Éḻakattár*[15], and pay them in due course ourselves.

In this manner we, the *úróm* constituting the *úr*, inscribed this conveyance on behalf of *Caṇḍéśvara*[16].

May this be protected by all *Máhéśvaras*. I, Tiruppúvaṇa Àcàryan, also called Uyyavandàn Kaṇḍíśvaramuḍaiyàn, the *śilpácáryan*[17] of the temple of this *Náyanár*, inscribed this on stone. This is my writing."

Inscription No. 260.

Place:—Tirumayam Taluk—Neivasal Agastíśvara temple—Central shrine—on the south wall.

Dynasty and King:—Pàṇḍiya—Second Empire—King Màṟavarman, also called Tribhuvanaccakravartikaḷ Śri Víra Sundara Pàṇḍiya Dévar, who was pleased to take *Cóḻanáḍu*. Màṟavarman Sundara Pàṇḍiya I, accn. 1216 A.D.

Date:—The year after the expiry of the fifth year of the King; month of *Iṣaba* (*Ṛṣabha*), Monday 22nd, when the Moon was in conjunction with the asterism *Punarpúśam*—corresponding to Monday, 16th May, 1222 A. D.

Language and Script:—Tamil, 28 lines.

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4 *Uróm*—members of the the village assembly.

5 *Úr*—village assembly.

6 *Periyamaḍai, Śiṟumaḍi* and *Kaḍai*.

7 *Náyanár*—Śiva in the temple, as the holder of lands in the village.

8 *Náḻigai*—The duration of a day from sun-rise to sun-rise is divided into 60 naḻigais—30 for the day-light hours and 30 for the night. One hour corresponds to 2½ *náḻigais*.

9 *Dévadánam*—land given as free-gift to the temple.

10 *Ivvúril-vaḷaiyil-śuṟṟilum-uḷḷa-dévadána-mána-nilaṅgaḷ-elláttukkum-páyvadákavum*.

11 *Añjilonṟum–mínil–añjilonṟum–emmil–íśainda–vilai–p–poruḷukku–vilai–kúṟi–viṟṟu–poṟuḷ–aṟa–k–koṇḍu*.

12 *Iṟai*—government taxes; *kuḍimai*, tenancy taxes; *eccóṟu*, rice to be given to the village artisans.

13 *Ívana-vakaivina-eppérpaṭṭanavum*.

14 *Iráśa (Rája)-Kóyiṟ-ṟamat-tilum*.

15 *Éḻakattár-Kóyiṟ-ṟamattilum*. *Éḻakattár*, the chiefs of *Éḻakam*. For *Éḻakam* see P.S.I. 166, p. 141, foot-note 62; p. 150, foot-note 62.

16 *Caṇḍéśvarevilaiyáka*. Caṇḍéśvara was considered to be the seneschal of Śiva, and all sale transactions were done on his behalf.

17 *Śilpácáryan*—master-sculptor and architect.

Translation :—

"Hail! Prosperity! In the year after the expiry of the fifth year of Tribhuvanaccakravartikal Śri Víra Sundara Pàṇḍiya Dévar, who was pleased to take *Cólanáḍu*, also called Kó-Màṛavarman, on Monday the twenty-second day of the month of *Iṣaba*[1], when the Moon was in conjunction with the asterism *Punarpúśam*[2], I, Kalvàyil Nàḍàḻvan, also called Kàṇḍan Àḷudaiyàn[3] hereby ordained as follows :—

Whereas Kúttan Tillai Nàyakan, native of Veṇṇainallúr[4] and a merchant in Kàḷaiyarkàlapperunderu[5], got the lands within the limits of Vaṇḍàṅkuḍi and in its environs[6] conveyed to him as *Káráṇkiḷamai*[7] from the Kaḷḷars of Vaṇḍàṅkuḍi, known as the Tiruttiyúr Muṭṭattàr[8]; in lieu of *iṛai, kuḍimai, antaráyam, náḍenṛavari, váramarakkalam, kaṇakkappéṛu* and other *silláyam* and *kaḍamai*[9] dues customary thereon, he shall pay to the *Náyanár*[10], who abides in *Tiruvagattìśvaram* in Nelvàyil, from every *má* of land, as measured by the *Kól-kuḍitáṅgi*[11], and after due estimation of the crop, the following[12] :—From the *pacánabhogam*[13], including sugarcane, at the rate of two *kalams*[14] of paddy and a quarter *tiramam* towards *antaráyam* for every *má* of land. From the *Áḍikkuṛuvai* and *Aṛpaśi-k-kuṛuvai*[16]crop at the rate of one *kalam* of paddy and one-eighth *tiramam* towards *antaráyam* for every *má* of land. From the gingelly, *tinai*[17], and *varagu*[18] crop at the rate of one *túṇi* and one *padakku* of paddy[19] and one-sixteenth *tiramam* towards *antaráyam* for every *má* of land.

When paying these taxes, the quantities of the paddy shall be measured by the *Kaḍamai-k-kál*[20] of Kalvàyilnàḍu, and the *tiramam* are to be paid in pieces of five[21].

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1 This is the first inscription with the title 'Vira' before the name Sundara Páṇḍiya.

2 *Iṣaba—Ṛṣabha* or *Vaikáśi*, the second month of the Tamil Calendar. *Punarpúsam* is *Punarvasu* the 7th *nakṣatra* (asterism) of the Indian calendar.

3 The chief of Kalváyil.

4 Veṇṇainallúr in the modern Tanjore district or Tiruveṇṇainallúr in South Arcot district ?

5 Kaḷaiyárkovil in Ramnad district.

6 *Vaḷaiyir-śuṛṛu-muṛṛukkum.*

7 *Káráṇkiḷamai*—tenure with hereditary rights of cultivation and ownership.

8 Tiruttiyúr–muṭṭattár may mean the members of the town-ship (*muṭṭam*) of Tiruttiyúr. *Muṭṭam* is the Tamil name of the famous Vaiṣṇava shrine and village Śri Muṣṇam in Paṇṛiyúr nadu, South Arcot.

9 *Iṛai*—government tax; *kuḍimai*: tenancy dues; *antaráyam*: tax collected by the local administrative body–*sabhá* or *úr*; *náḍenṛavari*: tax collected by the *náḍu*–district assembly; *vára-marakkalam*: the meaning of this term is not clear; *kaṇakkappéṛu*: the contribution towards the remuneration of the *Kaṇakkan* or village accountant; *śil-áyam*: minor cesses; *kaḍamai*: taxes in general.

10 *Śiva.*

11 *Kól kuḍitáṅgi*—a measuring rod used as the standard of linear measure.

12 *Puḷḷi–pukka.*

13 *Pacánabhogam*—major crop of the year, i. e., harvest of the *pacán*, (*śambá*) or long duration paddy.

14 *Kalam*: a grain measure = 96 *measures.*

15 *Tiramam*—drachma.

16 *Áḍikkuṛuvai* and *Aṛpiśikkuṛuvai*—*Kuṛuvai* or short duration varieties of paddy harvested in the months of *Áḍi* and *Aṛpaśi*, the fourth and the seventh months of the Tamil calendar.

17 *Tinai*—Italian millet—*Setaria italica;*

18 *Varagu*—the coarse millet, *Paspalum Scorbiculatum.*

19 *Túṇi* = 32 measures; *padakku* = 16 measures.

20 *Kaḍamai-k-kál*—the standard measure of capacity (*kál*) used for measuring out the grain paid as *kaḍamai*—the revenue standard in vogue in the district of Kalváyilnáḍu.

21 *Tiramam-añju-méni-iṛuppadákavum.*

Having received the *kaṛpúravilai*[22] from him, (for this conveyance and exemption) I, Kalvàyil Naḍàḻvàn, also called Kaṇḍan Āḷuḍaiyàn, agreed that this shall continue thus, in favour of Kúttan Tillainàyakan, native of Veṇṇainallúr, for so long as the Moon and Sun endure. May this be under the protection of all *Máhéśvaras*".

Inscription No. 261.

Place:—Tirumayam Taluk—Neivàśal—Agastíśvara temple—Central shrine—on the sonth wall.

Dynasty and King:—Pàṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar, who was pleased to take *Śónáḍu*[1]—Màṛavarman Sundara Pàṇḍiya I, accn. 1216 A. D.

Date:—The year after the expiry of the fifth year of the King.

Language and Script:—Tamil, 24 lines.

Translation:—

"In the year after the 5th year of Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar[1], who was pleased to take *Śónáḍu*[1]:

Endowment to the *Náyanár* who abides in *Tiruvagattìśvaram*[2] in Nelvàyil of Kalvàyilnàḍu, in Kéraḷaśingavaḷanàḍu:

Whereas, I, Kalvàyil Nàḍàḻvàn, also called Kaṇḍan Āvuḍaiyàn[3], bought from yourselves, *viz.*, Púvankéraḷan and co-parceners, severally, the following lands—Nambiyan vayakkal, Vaḍakkal Ukavai in Valavayakkal[4], Naḍuvil Tuḍaval in Nilañjadiran Vayakkal[5] among the Nelvàyil lands, the eastern *varavai* in the southern part of Piràntakan vayakkal among the Nakkanéri lands[6], and one in three shares of the well in Viṇṇakanvayakkal, in all lands amounting to one *má* as measured by the *Kól-kuḍitáṅgi*[7], which has become ours by purchase from you all severally.

I, Kalvàyil Nàḍàḻvàn, after having got it reconveyed to him (Púvaṇ Kéraḷan) for the payment of *kaṛpúravilai* gave it to the above-said person as *káṇi*[8] so as to provide for the maintenance of a lamp to be kept alight for ever for this *Náyanár* stipulating that he shall, in lieu of taxes including *kaḍamai* and *antaráyam* thereon, supply, from the lands after due

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[22] *Karpúravilai*—value paid as the price for temple lands and in commutation of the taxes thereon.

[1] Śónáḍu—Cóḷa country.

[2] *Náyanár*—Śiva; Tiruvagattíśvaram—Śri Agastíśvaram.

[3] The same chief who figures in P. S. I. 260.

[4] Vala-vayakkal—the land named after the Valaiyar.

[5] Nílan-Śadiran.

[6] Read—*Pirántakanvayakkalil-ten-kúṛṛil-kiḻ-varavaiyum*. *Varavai*—a plot of land.

[7] *Kól-kuḍitáṅgi* or *kuḍi-táṅgikkól*—a rod of linear measure used as a standard for land measurements.

[8] The transaction seems to be this. The chief paid to the parties the entire land value, and since the intention was an endowment by him, the lands became the property of the God as soon as the conveyance was over. As the lands were to be re-vested as *káni* in the same parties, a nominal value in commutation of the price and taxes payable for temple lands (*Karpúravilai*) was paid by the parties, who took over the cultivation and tenancy of the endowment, agreeing to supply the stipulated quantity of paddy for the maintenance of a lamp which was the ultimate object of endowment.

estimation of the crop[9], two *kalams* each from the *Kuṛuvai* and *Perumpú* harvests from every *má* of land, do so every half year[10] and pay this paddy in terms of the *kaḍamaikkál*[11], and inscribed this on stone thus on behalf of Púvankeraḻan and có-parceners. May this be protected by all Màhéśvaras."

Inscription No. 262.

Place :—Tirumayam Taluk—Neivàśal—Agastíśvara temple—central shrine—on the south wall.

Dynasty and King :—Pàṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Sri Víra Sundara Pàṇḍiya Dévar who was pleased to give back *Cóḻanáḍu*[1], also called King Màṛavaṛman—Màṛavarman Sundara Pàṇḍiya I, accn. 1216 A. D.

Date :—The year after the expiry of the fifth year of the King—month of *Tulám*, on the eighteenth day, corresponding to 1221—22 A. D.

Language and Script :—Tamil—16 lines, damaged.

Translation :—

"Hail! Prosperity! In the year after the expiry of the fifth year of Tribhuvanaccakravartikaḷ Śri Víra Sundara Pàṇḍiya Dévar, also called Kó-Màṛavarman, who was pleased to restore *Cóḻanáḍu*[1], on the eighteenth day of the month of *Tulám*[2] :

Whereas, I, Kalvàyil Nàdàḻvan also called Kaṇḍan Àḷuḍaiyàn[3], effected, in favour of Kúttan Ambalanàthan of Veṇṇainallur, a merchant in Kàḷaiyar-Kalapperunderu[4], the conveyance of lands in Kaṇḍadévanallúr in the eastern part of Kalvàyilnàḍu from their erstwhile owners, Nak(kan)………………… residing in Śirattàkkudi, Periyàn Sambandan residing in Nelvàyil, Nakkan Periyàn of Nelvàyil, and Nakkan Nel……………………after having had the sale deed written in their own hand, the boundaries of the said Kaṇḍadevanallúr being—eastern boundary to the west of the western limits of Sétàppallavaraiyan *kuḍikkáḍu*[5], southern boundary to the north of the high-way to Puṛakuḍi and north of the dam[6] in Nallàrkuḷam which……… ……………………………………; western boundary to the east of the eastern

[9] *Puḷḷi-pukka-nilattukku*—The estimation of the yield (*Puḷḷi*) was a necessary precedent to the assessment of the rates.

[10] *Kuṛuvai* is the short duration paddy or summer crop, while *Perumpú*—the major harvest is the raincrop or long duration paddy. Hence the stipulation for half yearly payments.

[11] *Kaḍamaikkál*—the standard grain measure used in paying revenue (*kaḍamai*).

[1] *Cóḻa-náḍu-vaḻaṅgi-aruḷiya* is the title assumed by Sundara Páṇḍiya after he restored the conquered Cóḷa territory to the Cóḷa King, and this is the first Inscription in the State, (6th year) that mentions this title, while the inscription dated in the 5th year, from Ponnamarávati (P.S.I. 256) relates, in the prasasti part, to his campaigns in the Cóḷa country and his anointment as hero in the coronation hall in Áyirattaḷi (Muḍikoṇḍa Cóḷapuram), the Cóḷa capital. The *praśasti* contained in P. S. I. 290, dated in the 14th year and others from outside, relate to the fact, that after his expedition into the Cóḷa country as far north as Chidambaram, the Páṇḍiya while staying in his palace in Ponnamarávati, sent for his vanquished enemy, saying he would restore his country and crown to him, and on the Cóḷa King coming with his son and prostrating himself before the throne, restored to him his title, crown and country.

[2] *Tulám*—*Aṛpaśi* or *Aippaśi*, the seventh month of the Tamil calendar.

[3] The same chief who figures in P. S. I. 260 and 261.

[4] The same merchant who makes another endowment to the temple in P. S. I. 260.

[5] *Kuḍikkáḍu*—hamlet.

[6] *Ediraṇai*.

fence of Mañjan-nallur-Neḍumpuñjai[7], and northern boundary to the south of the southern fence of Munaiyadaraiyan-puñjai[8] and south of the northern limits of the waterspread[9] of Periyànkuḷam;

Having effected by their own hand, the sale of the lands, tanks, sluices,................................, I hereby stipulate that in lieu of *iṛai, kuḍimai, antaráyam, veṭṭi, muṭṭáváḷ*....................*kaṇakkappéṛu* and taxes and cesses of whatever other description[10] arising from this village, they shall pay, as an endowment[11] to *Tiruvagattiśvaramuḍaiyár*[12] of Nelvàyil in Kalvàyilnàḍu, for every *má* of land as measured by the *Kól-kuḍitáṅgi*[13] after due estimation of the harvest[14], two *kalams* of paddy according to the *Kaḍamaikkál* of this nàḍu[15], and a quarter *tiramam*[16] (from the major harvest), one *kalam* of paddy, and one-eighth *tiramam* for every *má* from the *Áḍikkuṛuvai* and *Aṛpaśikkuṛuvai*[17] harvest,..(and one-sixteenth) tiramam...[18]

Stipulating that this shall continue so for so long as the Moon and Sun endure, I Kalvàyil Nàḍàḻvàn, also called Kaṇḍan Āḷuḍaiyàn, gave this as *káni*[19] on behalf of Kúttan Ambalanàthan after receiving the *Kaṛpúra-vilai*[20]......................................paddy .... lands which are old *dévadánam* lands.."

Inscription No. 263.

Place :—Tirumayam Taluk—Péraiyúr—Nàgànàthasvàmi temple–central shrine–on the south wall.

Dynasty and King :—Pàṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar, who was pleased to take *Só-náḍu*, also called King Màṛavarman—Màṛavarman Sundara Pàṇḍiya I, accn. 1216 A. D.

Date :—In the year after the expiry of the fifth year of the King, corresponding to 1221–22 A. D.

Language and Script :—Tamil, 23 lines, damaged.

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7 *Neḍum-puñjai*—extensive dry-lands.

8 *Puñjai*—dry lands.

9 *Kuḷaṅkóvai.*

10 *Iṛai*, royal tax, payable to the King's Government; *Kuḍimai*: tenancy tax; *Antarayam*: taxes levied by the local body; *Veṭṭi*: free food for labourers on public works; *Muṭṭáváḷ*: free labour supplied for public works; *Kaṇakkappéṛu*: the contribution towards the remuneration of the village accountant.

11 For the nature of the transaction see note 8 on p. 233.

12 The Lord who abides in Tiruvagattíśvaram—Agastiśvaram temple.

13 *Kól-kuḍitáṅgi*—the standard rod of linear measure, for measuring lands.

14 *Puḷḷi-pukka—Puḷḷi*–estimate of the standing crop at the time of harvest. Full dues were levied only when the harvest was full, and concessions were allowed if the harvest was below normal.

15 *Kaḍamaikkál*—the grain measure used as a standard for revenue payment in the *náḍu.*

16 *Tiramam*—Drachma.

17 *Áḍik-kuruvai, Aṛpaśik-kuṛuvai*—the *Kuṛuvai* or short duration varieties of paddy harvested in the months of *Áḍi* and *Aṛpaśi.*

18 Probably what is defaced here refers to the rates relating to harvest of other pulse crops. See P. S. I. 260.

19 *Káṇi*—rights of cultivation and tenancy.

20 *Kaṛpúraviḷai*—value paid as price for temple lands and in commutation of the taxes thereon.

Translation :—

"Hail! Prosperity! In the year after the expiry of the 5th year of Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar, who was pleased to take *Śónáḍu,* also called Kó-Màṛavarman: in order to provide for the various daily services and offerings, including offerings of cooked rice, to the *Tirukkámakóṭṭa Nácciyár,* consort of the *Náyanár* who abides in *Tirunágìśvaram* as the Lord of Péraiyúr, a *devadána* and *brahmadéya*[1] village in Virudaràja-bhayaṅkara vaḷanàdu, also called Kànanàḍu, I, Adaḷaiyúrnàḍàḻvan, also called.............(ve)nṛímuḍi vaḻaṅgum[2]..............., hereby made over, with due oblations of water, the *kaḍamai*[3] taxes and *elvais* levied by the *náḍu*[4] on Ilakanallúr[5] on the course of the Ténàṛu in Adalaiyúrnàḍu, which income shall be entered in the accounts of the *Kanmigaḷ*[6], as also the proceeds of all other kinds therefrom including *paccai*[7] as provision for the said endowment, to continue for so long as the Moon and Sun endure.

Stipulating that the *Dévakanmigaḷ* and those who hold the office of *Śri Máhéśvarakkaṅkáṇi*[8] shall themselves supervise the cultivation, estimate the crop[9] in this village, and receive their usual share through their own tax-collectors[10], I, Adailaiyur Nàḍàḻvàn had this inscribed on stone, and set my hand hereunto. This is the signature of Àḷavandàn-Nàtuṅgaràyan[11]. May this be protected by all Màhéśvaras."

Inscription 264.

Place :—Tirumayam Taluk—Péraiyúr—Nàganàthasvàmi temple—central shrine—on the west wall.

Dynasty and King :—Pàṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar, who was pleased to take *Śónáḍu,* also called King Màṛavarman—Màṛavarman Sundara Pàṇḍiya I, accn. 1216 A. D.

Date :—The year after the expiry of the fifth year of the King, corresponding to 1221–22 A. D.

Language and Script :—Tamil 23 lines damaged.

Translation :—

"Hail! Prosperity! In the year after the expiry of the 5th year of Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar, who was pleased to take *Śónáḍu* also called King Màṛavarman: in order to provide for the

[1] *Dévadána–Brahmadéya*—a village, the lands in which were both gifts to the temple and the Brahmins—a class of eleemosynary tenure.

[2] The title of the chief 'Veṇṛi-muḍivaḻangum' is borne after that of the Páṅḍiya King who conquered the Cóḷa (*veṇṛi*) and restored to him to the crown (*muḍivaḻaṅgum*).

[3] *Kaḍamai*—revenue, tax to be paid to government.

[4] *Naḍenṛa–elavaikal*—taxes, cesses, and octroi duties levied by the *náḍu* or district administrative body.

[5] Ilakanallúr is the reading in the Text of both this and in the next inscription, while 'Vaikanallúr' in the Chronological List.

[6] *Kanmigaḷkaṇakkáṭṭi. Kanmigal,* the trustees of the temple.

[7] *Paccai* = tribute, compensation, return, surplus, or profit.

[8] *Dévakanmigaḷ,* temple trustees, *Śri Máhéśvara-kaṇkáṇi-śeyvár,* those who supervise the conduct of temple service and worship, and the accounts of the temple.

[9] *Payir-párttu.*

[10] *Taṅgal-taravin-paḍi: taravu*—tax-collection.

[11] The name of the scribe.

various daily services and offerings, including offerings of cooked rice, to the *Tirukkámakkóṭṭa Nácciyár*, consort of the *Náyanár*, who abides in *Tirunágìśvaram* as the Lord of Péraiyúr, a *dévadána* and *brahmadéya*[1] village in Virudaràjabhayaṅkaravaḷanàḍu, also called Kànanàḍu, I, Kalvàyil Nàḍàḻvàn, also called Kaṇḍan Àvudaiyan[2], hereby made over, with due oblations of water, the *kaḍamai*[3] taxes, and *elavais* levied by the *náḍu*[4] on Ilakanallúr[5] on the course of the Ténàṛu in Adaḷaiyúr nàḍu, which income shall be entered in the accounts of the *Kanmigaḷ*[6], as also the proceeds of all other kinds therefrom, including *paccai*[7], as provision for the said endowment to continue for so long as the Moon and Sun endure.

Stipulating that the *Dévakanmigaḷ* and those who hold the office of *Śri Máhéśvara-k-kaṇkáṇi*[8] shall themselves supervise the cultivation, estimate the crop[9] and receive their usual share through their own tax-collectors[10], I, Kalvàyil Nàḍàḻvàn, also called Kaṇḍan Àḻuḍaiyàn had this inscribed on stone, and set my hand thus. This is the signature of Éḻaka-c-cakravarti Aḻagiyanàyakavéḷàn[11]. May this be under the protection of all Màhéśvaras".

Inscription No. 265.

Place :—Tirumayam Taluk—Neivàśal—Agastíśvara temple—Central shrine—on the western wall.

Dynasty and King :—Pàṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śri Víra Sundara Pàṇḍiya Dévar[1] who was pleased to take *Śónáḍu*[2], also called King Màṛavarman—Màṛavarman Sundara Pàṇḍiya I, accn. 1216 A. D.

Date :—Seventh year of the King, month of *Kaṛkaḍakam*[3], twenty-third, Tuesday, when the moon was in conjunction with the asterism *Aniḻam*[4]—corresponding to Tuesday, July 19th, 1222 A. D.[5]

Language and Script :—Tamil—19 lines.

Translation :—

"Hail! Prosperity! In the seventh year of Tribhuvanaccakravartikaḷ Śri Víra Sundara Pàṇḍiya Dévar, also called Kó-Màṛavarman, who was pleased to restore *Śónáḍu*, on Tuesday, the twenty-third of the month of *Kaṛkaḍakam* when the moon was in conjunction with the asterism *Aniḻam*:

Whereas, I, Kalvàyil Nàḍàḻvàn, also called Kaṇḍan Àḻuḍaiyàn[6] effected in favour of Periyàḻvàn Àdinathan, native of Nallúr and a merchant in Kàlaiyur Kàlapperunderu[7] and on behalf of the residents of Kiḻvakai

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[1] See note 1 under Ins. 263 above.

[2] Though the date, wording, and contents of this Inscription are the same as No. 263, above, the chief is a different person. Probably Adaḷaiyúr Náḍáḻvan of Ins. 263, and Kalváyil Náḍáḻvan of this inscription, were in administrative charge of the náḍu, and thus issued separate orders ratifying the endowment of the same village to the temple.

[3—10] See note 3—10 of Ins. 263 above.

[11] The scribe who wrote and attested this document is also different from the one in Ins. 263.

[1] Title Vira Sundara as in P. S. I. 262 above.

[2] *Śónáḍu*—short for Cóḷa-náḍu—Cóḷa country.

[3] *Kaṛkaḍakam* or *Áḍi*—the fourth month of the calendar.

[4] *Aniḻam*—*Anuṣam or Anurádha*.

[5] On 19th July 1222 A. D.—23rd Karkataka, the lunar conjunction with *Anurádha* ended at ·38 of the day after sun rise.

[6] The same chief who figures in previous inscriptions P. S. I. 260 to 264.

[7] *Káḷaiyarkálapperunderu*—Kaḷaiyárkovil in Ramnad district—which was then a mercantile centre (Perunderu).

Pullamaṅgalam[8] the conveyance of lands to be *Káráṇkiḻamai*[9] including the Àlavayal Kuḍikkàḍu lands, the Kaḷiyappaṇṇai lands, the tanks and sluices and everything else on the environs thereof, within their four main boundaries;

In lieu of the *iṟai, kuḍimai, antaráyam, náḍenṟavaṅ, váramarakkalam, kaṇakkappéṟu*[10] and other taxes[11] and *silláyam*[12] of diverse kind, arising therefrom, it is hereby stipulated that he shall pay as dues to the *Náyanár* who abides in *Tiruvagattiśvaram* in Nelvàyíl[13] for every *má* of land, as measured by the *Kól-kuḍi-táṅgi*[14] after due estimation of the crop[15] from the *pacánabhogam*[16], including sugarcane harvest, at the rate of two *kalams*[17] of paddy measured by the *kaḍaimakkál*[18] of Kalvàyilnàḍu, and one-fourth *tiramam*[19] in pieces of five[20]; from the *áḍikkuṟuvai* and *aṟpikaik-kuṟuvai*[21] harvest at the rate of one *kalam* of paddy, and one-eighth *tiramam*, and from the *gingelly*[22], *tinai*[23] and *varagu*[24] harvests at the rate of one *túṇi* and one *padakku*[25] and one-sixteenth *tiramam*.

Declaring that these lands, which were acquired by the payment of *kaṟpuravilai*[26], and which were got as *káṇi*[27] from the residents of Pullamangalam, shall be enjoyed as *káráṅkiḻamai* for so long as the moon and sun endure. I, Kalvàyil Nàḍàḻvàn, also called Kaṇḍan Àḷuḍaiyàn, effected this conveyance in favour of Periyàḻvàn Àdinathan, native of Nallúr. May this be under the protection of all *Máhéśvaras*."

Inscription No. 266.

Place:—Kuḷattúr Taluk—Kuḍumiyàmalai—Śikhànàthasvàmi temple—second *gópuram* entrance—on the wall to the left.

Dynasty and King:—Pàṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar—Màṟavarman Sundara Pàṇḍiya I, accn. 1216 A. D.

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8 Kiḻvakai-p-Pullamangalam—Eastern Pullamaṅgalam now Pillamangalam.

9 *Káráṇkiḻamai*—tenure with hereditary rights of cultivation and ownership.

10 *Iṟai*—royal tax payable to Government, *Kuḍimai*—tenancy tax, *antaráyam*—taxes levied by the local body; *Naḍenṟavari*—taxes levied by the *náḍu* or district assembly; *Vára marakkalam*—the measured quantity of grain paid as *váram* or the land-owner's share (?); *Kaṇakkappéṟu*—the contribution to be paid to the *kaṇakkan* or village accountant.

11 *Palavari*.

12 *Sil-áyam*—minor cesses and octroi duties.

13 *Nelváyil*—the old name of Neiváśal.

14 *Kól-kuḍi-táṅgi*—the standard rod of linear measure.

15 *Pulli-pukka-nilattukku*—the rates were payable after estimating the crop on the land and concessions were shown when the yield was below normal.

16 *Pacánabhogam*—the *Pacán* or major harvest of long duration paddy (śambá).

17 *Kalam*—a grain measure = 96 *náḻis* or measures.

18 *Kaḍamaikkál*—the grain measure accepted as standard in payment of revenue.

19 *Tiramam*—drachma.

20 *Añjuméni*.

21 *Áḍikkuṟuvai* and *Aṟpikaikkuṟuvai*—the *kuṟuvai* or short-duration paddy harvested in the months of *Áḍi* and *Aṟpaśi* the fourth and seventh months of the Tamil Calendar.

22 *Eḷ*—*(Sesamum indicum)*.

23 *Tinai*—*Setaria italica*,—the Italian millet.

24 *Varagu*—*Paspalum scorbiculatum*—the coarse millet.

25 *Tuni and Padakku*—grain measures = 48 measures.

26 *Kaṟpuravilai*—price paid for cultivation rights on temple lands and in commutation of the taxes thereon.

27 *Káṇi*—rights of cultivation.

Date:—Seventh year of the King, month of *Vṛścikam*, seventh day (*saptami*) of the dark fortnight (*Aparapakṣa*), Friday when the moon was in conjunction with the asterism *Púśam*, corresponding to Friday, 23rd October, 1222 A. D.

Language and Script:—Tamil—18 long lines.

Translation:—

"Hail! Prosperity! In the 7th year of Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar, on Friday, the seventh day of the dark fortnight in the month of *Vrścikam*[1], when the moon was in conjunction with the asterism *Púśam*.

Whereas, Cóḻadivàkara Múvéndavéḻàn, also called Dévan Kiḻavan, of Kàraiyúr, in South Kónàḍu, was in search of land suitable for raising a *Tiruttóppu*[2] to be endowed to the *Náyanár* who abides in Tirunalakkunṟam[3]. We, the *Náṭṭóm*[4] of Kaḍalaḍaiyàdilaṅgaikoṇḍa Cóḻa vaḷa nàḍu, also called *Kónáḍu* and the *Dánattóm*[5] of the temple of the Lord, the *Náyanár* of Tirunalakkunṟam, by the grace of and acting on behalf of the Àdi Caṇḍéśvara Dévar[6] in the temple of the *Náyanár* of Tirunalakkunṟam in Kunṟiśuḻnàḍu of Kaḍalaḍaiyàdilaṅgaikoṇḍa Cóḻa vaḷa nàḍu, agreed to convey as *Caṇḍéśvaravilai*[7], the dry lands on the north bank of the Veḷḷàṟu among the *tirunamattukkáṇi*[8] lands of the *Náyanár* if he would raise the *tiruttóppu* in it, of which lands that we got conveyed the four main boundaries are:—Eastern boundary; to the west of a line three *Kóls* away by the sixteenfoot *Kól*[9], to the west of the *Tiruccúla Dévar*[10] formerly installed and consecrated, southern boundary; to the north of the bank of the Véḷḷàṟu; western boundary; to the east of the *tirunandavanam*[11] of this *Náyanár*; and northern boundary; to the south of the *tiruccúlakkal* that we installed and consecrated on the eastern corner, and the fence that was put up on the southern limits of the dry land.

The extent of the lands included within the four main boundaries thus fixed, as measured by the sixteenfoot *Kól*, is 320 *Kuḻis*. The price fixed as *Caṇḍéśvaravilai* for these three hundred and twenty *Kuḻis* of land is 1260 good *Káśus* in current coinage[12].

Having had these thousand two hundred and sixty *Káśu* remitted into the sacred hands of Àḍi-Caṇḍéśvara, as a provision for *tiruppaḍimáṟṟu*[13] we,

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1 *Vṛścikam—Kárttigai*—the eighth month of the Tamil Calendar.

2 *Tiruttoppu*—a garden or plantation dedicated to a temple.

3 Tirunalakkunṟam—old name of Kuḍumiyámalai.

4 *Náṭṭóm*—the members of the district assembly or *náḍu*,

5 *Dánattóm*—the trustees of the temple.

6 Ádi Caṇḍéśvara Devar—Caṇḍesa was the seneschal of Śiva and all properties of the Śiva temple are vested in him.

7 *Caṇḍéśvaravilai*—the price paid for temple lands in the hands of Lord Caṇḍéśvara, the seneschal of Śiva. All transactions regarding properties of a Śiva temple were made on his behalf.

8 *Tirunámattukkaṇi*—land registered in the ownership of the God of a temple. The deity of the temple was considered to be the owner of certain temple lands, like any other owner in the village.

9 *Kól*—rod of linear measure, '16 foot kol' was a standard land measure.

10 *Tiruccúla Dévar*—Boundary stone with trident (trisúla) mark.

11 *Tirunandávanam*—flower garden for a temple.

12 *Anṟáḍu-naṟkáśu*.

13 *Tiruppaḍimáṟṟu*—articles required for offerings, etc., during the daily service in temples.

the *Náṭṭóm* of Kaḍalaḍaiyàdilaṅgai Koṇḍa cóḻa vaḷanàḍu, also called Kónàḍu, and the *Dánattóm* of the temple of the *Náyanár*, the Lord of Tirunalakkunṛam, effected the sale, and had the sale deed written, in favour of Cóḻa-Dwakara Múvéndavéḷàr, also called Dévan Kiḻavan, of Karaiyúr, in South Kónàḍu. In witness whereof, this is the signature of Nambuśeyvàn. To this effect, the signature of Tirumanpoliyaninṛàn, also called Karuṇàlaiyan Piḷíai. To this effect, the signature of Vaḷavadaraiyan, also called Udaiyan Nambiyaṇḍàn. To this effect, this is the signature of Serundivanapperumàḷ. To this effect, the signature of Anbàṇḍàr. To this effect the signature of Tirumunaippàḍi Nambi. To this effect, the signature of Edirili Cóḻa Bhaṭṭan, the *Dévakanmi*[14]. To this effect, the signature of Periyanàṭṭu Piriyan, the *Kóil kaṇakku*[15]. To this effect, the signature of Kunṛiśúḷnàṭṭu Véḷan, the *Náṭṭukkaṇakku*[16]. To this effect, the signature of Kuḍukkun-tiyàgi Véḷàr, the *Kaikkóḷar-kaṇakku*[17]. To this effect, the signature of Nalladaṛiyum Perumàḷ, of the *Bikṣaimaṭham*[18] attached to this temple.

Whereas there is no provision for the irrigation of this land, and some wet land was got from us, the *úrar*[19], as *iṛaiyili–káráṇkiḻamai*[20] to form the provision for those who raise and cultivate a *tirunandavanam* on the south bank of the river in the plot to be called Serundivana-nàyakan[21] tiruttóppu, named so after the holy name of our *Náyanár*, the wet land given similarly for this *tóppu*, endowed by Cóḻa Divakara Muvéndavéḷar of Kàraiyúr in South Kónàḍu, amounts to 2 *más*. We, the *úróm*, constituting the *úr* gave these two *más* of wet land in our lands Sikànallúr[22], to be *iṛaiyili*[23]. To this effect, this is the signature of Śembiyan Pallavaraiyan. This is the signature of Veḷavadaraiyan. This is the signature of.......................... This is the signature of Āvuḍai Nambi. The sluice shall be open for nine out of thirty (?) *náḻigais* to irrigate these lands. May this be protected by the *Śri Mahéśvaras.*"

Inscription No. 267.

Place :—Tirumayam Taluk—Neivàśal—Agastíśvara temple—central shrine—on the north wall.

Dynasty and King :—Pàṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar, who was pleased to give back *Śónáḍu*—Màṛa-varman Sundara Pàṇḍiya I, accn. 1216 A. D.

Date :—Seventh year of the King, month of *Méṣa*[1] dark fortnight (Aparapakṣa), Saturday, when the moon was in conjunction with the asterism *Uttiráḍam* (Uttara-Āṣàḍa)—corresponding to Saturday, 22nd April, 1223 A. D.

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[14] *Dévakanmi*—one of the temple trustees.

[15] *Koil-kaṇakku*—the temple accountant.

[16] *Naṭṭuk-kaṇakku*—the accountant of the *náḍu*, or district assembly.

[17] *Kaikkóḷar-kaṇakku*—the accountant of the Kaikkóḷar.

[18] *Bikṣaimaṭham*—monastery and feeding house.

[19] *Úrár*—members of the village assembly.

[20] *Iṛaiyili-Karáṇkiḻamai*—Iraiyili = exempt from Government taxes. *Káráṇkiḻamai* = tenure with hereditary rights of cultivation and enjoyment.

[21] *Serundivana Nayakar*—was the other name of the God Sikhánathaswami in the temple.

[22] Sikánathúr—was the old name of Kuḍumiyámalai village.

[23] *Iṛaiyili*—exempt from Government taxes. The local body had power to remit taxes.

[1] *Méṣa*—Chittirai, the first month of the Tamil Calendar.

Language and Script :—Tamil—17 lines.

Note :—This inscription is a ratification by the village body of the conveyance of land and remission of taxes in view of the fact that certain shares of the produce were made payable to the temple in P. S. I. 265 above.

Translation :—

"Hail! Prosperity! In the seventh year of Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar, who was pleased to give back *Śónáḍu*[2], on Saturday in the dark fortnight of the month of *Méṣa*, when the moon was in conjunction with the asterism *Uttiráḍam*, the following is the deed in favour of Periyàḻvàn Àdinathan, native of Nallúr and a merchant in Kàḷaiyar Kala Perunderu in Kalvàyil Nàḍu[3], that we, the *uróm*[4] constituting the *úr*[5], of Pullamaṅgalam, got engraved on stone.

Whereas, in respect of the lands, that this said person bought from the residents of Pullamaṅgalam, viz., the Kaḷiyappaṇṇai lands, which are *uḷpuram*[6] lands in Àlavayaṟkuḍikkàḍu, including the improved lands under the tank of Ponnaṅgainallúr, and the *iṟai, kuḍimai, antaráyam, náḍenṟavari, kaṇakkappéru, váramarakkalam*[7], *veṭṭi, muṭṭáváḷ, accuvari, mádakkáśu*[8], *palavari, silvari, áyams*[9], and taxes of every other kind arising therefrom, an agreement has been made, and the deed inscribed on the *Tirumalai*[10] in the temple of the *Náyanár* of Tiruvagattiśvaram[11] over—Lord of Kalvàyil nàḍu;

We, assembled as the *úr*, unanimously ratified[12] the remission of the above taxes and payments arising from these lands, accordingly entered their deduction in the *vari*[13], and made the shares payable to the temple of the *Náyanár*, in full accordance with the agreement quoted above[14] and we, the *úróm* constituting the *úr*, gave this inscribed on stone in favour of Periyàḻvàn Àdinathan, native of Nallúr. May this be protected by all *Máhéśvaras*."

Inscription No. 268.

Place :—Tirumayam Taluk—Sundaram—Svayamprakàśamúrti temple—central shrine—on the north wall.

Dynasty and King :—Pàṇḍiya—Second Empire—Tribhuvanaccakravartikaḷ Śri Sundara Pàṇḍiya Dévar, who was pleased to give back *Śónáḍu*[1]—Màṟavarman Sundara Pàṇḍiya I, accn. 1216 A. D.

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2 *Śónáḍu*—short for Cóḷa náḍu.

3 The same person who figures in P. S. I. 265 above.

4 *Uróm*—members of the village assembly.

5 *Úr*—the village assembly.

6 *Uḷpuram*—probably tax-paying lands under the village body. The lands are those mentioned in P. S. I. 265 above.

7 For explanation of these terms see note '10' under P. S. I. 265 above.

8 *Veṭṭi*—free food supplied to labourers on public works; *muṭṭáváḷ*—free labour supplied for public works; *accuvari*—tax paid in cash; accu—coin; *mádakkáśu*—the *káśu* to be paid monthly.

9 See note '11 & 12' under P. S. I. 265 above.

10 *Tirumalai*—*Lit.* sacred hill or Mt. Meru, or Mt. Kailasa the abode of Siva, here the Central shrine or *vimánam* which is always euphemistically referred to as *Tirumalai*.

11 *Tiruvagattiśvaram*—The holy Agastiśvaram.

12 *Náṅgaḷum—úráy—náṭṭu.*

13 *Vari*—the tax register. Ordinarily it means 'tax'.

14 *Mun-śollappaṭṭa-páccin-paḍi.*

1 *Śónáḍu*—short for *Cóḷa-náḍu* or Cóḷa country.

Date :—Seventh year of the King, corresponding to 1222–23 A. D.

Language and Script :—Tamil—6 long lines.

Translation :—

"Hail! Prosperity! In the 7th year of Tribhuvanaccakravartikal Śri Sundara Pàṇḍiya Dévar, who was pleased to give back 'Śónàḍu', the following is the agreement that we the *úróm*[2] constituting the *úr*[3] of Śevalúr, in Kúḍalúr nàḍu, inscribed in favour of the *Náyanár* who abides in Tiruttàntóṉṟíśvaram[4] in Sundaracóḻapuram[5] of Ollaiyúr Kúṟṟam:–

Whereas, while paying the cash tribute[6] into the treasury[7] of Uḍaiyàr Gàṅgeya Rayar, in the month of *Máśi*[8], Viśaiya Nàràyaṇa Periyan[9], Araśu Nàràyaṇa Periyan and Co-parceners of Kóvanúr *Kuṭṭam*[10], absconded owing to their inability to pay the *araśu*[11] :

And whereas, the Alavasal lands and the tank, were held by them as *káṇi*[12], the four great boundaries of which were—eastern boundary, to the west of the southern end[13] of the waterspread[14] of the Sundaracóḻapurattàr tank; southern boundary, to the north of the Kiḻai-Perunduṟaivayal lands and north of the Melai-Perunduraivayal lands; in places where the tank bund does not extend, the boundary line to be extended over a *má* of land in the flank of the waterspread[15]—western boundary, to the east of the Sundarattàr major[16] channel; and northern boundary, to the south of the tank waterspread :

As a result of the sale of these lands adjoining the tank[17], included within the four main boundaries specified above, after excluding the former *dévadánam*[18] lands and tank as *tirunamattukkáni*[19] to the *Náyanár*, the amount that we received in *Vilai Ávaṇa-k-kaḻam*[20] as the price thereof is 12 genuine *paḻaṅkáśu* in current coinage[21].

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[2] *Úróm*—members of the village assembly.

[3] *Úr*—the village assembly.

[4] *Tiru-t-tán-toṉṟi* is the tamil equivalent of *Śri-Svayam-prakáśa*.

[5] Sundaracóḻapuram—the old name of Sundaram village. It was then a mercantile city.

[6] *Tittu-k-kuḍutta-accu—Tithe*—the tribute paid to a chief—Cf. the term *Tiṭṭu-k-kiḍá* in the adjoining Ramnad district which means the goat given as a tribute to the Zamindar during his visit to the village (See Tamil Lexicon). *Accu—Coin.*

[7] *Paṇḍáram—(Bhaṇḍára in* Skt.)

[8] *Máśi*—The eleventh month of the Tamil calendar.

[9] Vijaya Náráyaṇa.

[10] *Kúṭṭam* of Kóvanúr. Perhaps the assembly of the community.

[11] *Araśu*—the tax or tribute to be paid to the local chief *Araśu.*

[12] *Káṇi*—land held with proprietary rights.

[13] *Ten-kaḍai.*

[14] *Nirkóvai.*

[15] This a parenthetical clause.

[16] Sundarattár—*talai-áṟu.*

[17] *Kuḻan-daḍanda.*

[18] *Dévadánam*— a class of eleemosynary tenure denoting lands given as a gift to a temple.

[19] *Tirunamattukkáṇi*—literally lands registered in the sacred name of God, with full rights of possession after purchase. The temple owned such lands and paid taxes like any other owner.

[20] *Vilai-Avaṇakkaḻam*—the central office where deeds of sale, mortgage, etc., were produced accepted and registered, and the payment was made. Something like a modern registry office.

[21] *Anṟáḍu-naṟ-paḻaṅkáśu—Anṟáḍu* current; *Naṟ*—genuine; *paḻaṅkáśu*—like 'Old Coin'; perhaps the issue of a previous ruler which continued to be current.

Having received these twelve *paḷaṅkáśu*, we, the *úróm* constituting the *úr* of Śevalúr, agreed to pay the *vari*[22] and meet the expenses of the *śevaka-t-tévai*(?)[23] ourselves and gave this deed inscribed on stone in favour of the *Náyanár* who abides in *Tiruttántónṛiśvaram*. May this be protected by all *Máhéśvaras*."

Inscription No. 269.

Place :—Tirumayam Taluk—Neivàśal—Agastíśvarar temple—central shrine—on the north wall.

Dynasty and King :—Pàṇḍiya—Second Empire–Tribhuvanaccakravartikaḷ Sundara Pàṇḍiya Dévar, who was pleased to give back *Śónáḍu*[1],—Màṛavarman Sundara Pàṇḍiya I, accn. 1216 A. D.

Date :—Eighth year of the King, month of *Vṛccikam*[2] Sunday, thirtieth, when the moon was in conjunction with the asterism *Uttiráḍam* (Uttara-Àṣàḍa), corresponding to Sunday 26th November, 1223 A. D.

Language and Script :—12 lines.

Translation :—

"Hail! Prosperity! In the eighth year of Tribhuvanaccakravartikaḷ Sundara Pàṇḍiya Dévar, who was pleased to give back *Śónáḍu*, on the thirtieth of the month of *Vṛccikam*, a Sunday when the moon was in conjunction with the asterism *Uttiráḍam*:

Whereas, I, Kalvàyil Nàḍàḻvàn[3], also called Kaṇḍan Àḷuḍaiyàn, made a *dharmadánam*[4] of lands with oblations of water[5] to Nambiḷḷai, also called Tirukkoḍuṅkunṛamuḍaiyàn[6], of the Agastiya *gótra*[7] a *Śivabráhmaṇan*[8] of Tirukkóḷakkuḍi[9] in Puṛamalainàḍu and whereas the lands thus given, *viz.*, the Seṅgaḷani vayakkal lands, the Úruṇippuram[10] lands, the Piràntakan vayakkal lands, and the water therefor, included in the four *varais*[11] of the Kurukkatti sey lands, are to be *Káráṇkiḻamai*[12] for which the value has been paid[13].

In lieu of *iṛai, kuḍimai, antaráyam, náḍenṛavari, vára marakkalam, kanakkap-péṛu, palavari, śilvari, silláyam*[14] and taxes of whatever kind, he shall pay to the *Náyanár* who abides in *Tiruvagittìśvaram* for every *má* of land as

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[22] *Vari*—tax of various kinds.

[23] *Śévakat-tévai*—perhaps the expenses in connection with the maintenance of the retainers of the chief during his visit to the place.

[1] *Śónáḍu*—short for *Cóḷa-náḍu*—Cóḷa country.

[2] *Vṛccikam* or *Kártlikai*, the eighth month of the Tamil calendar.

[3] The chief of Kalvayil Náḍu.

[4] *Dharmadanam*—Eleemosynary tenure—tax-free gift of lands.

[5] *Nir-vártta-nilam.*

[6] *Tirukkoḍuṅkuṇram*—the old name for Piránmalai.

[7] *Gotra*—Sept.

[8] *Siva-brahmanan*—Saivaite Brahmin cf the priestly class who conduct worship in temples.

[9] *Tirukkóḷakkuḍi*—Tirukkaḷákkudi in Ramnad district.

[10] *Úrunippuṛam*—lands set apart for the dragging or maintenance of the *uruṇi*—the drinking water tank of the village.

[11] *Varai*—here means the boundary. It is also the name of a land measure.

[12] *Káráṇ-kiḻamai*—Tenure with hereditary rights of cultivation and ownership.

[13] *Vilai-kalanda-karáṇkiḻamai.*

[14] *Iṛai*—King's share or government tax; *Kuḍimai*—Tenancy tax; *Antaráyam*—taxes levied by the local body; *Naḍenṛavari*—taxes levied by the *Náḍu* or district assembly; *vára-marakkalam*—the paddy to be paid as *váram*(?); *kaṇakkappéṛu*—the dues to the *kaṇakkan* or village accountant, *palavari*(?)—major cesses and octroi duties?; *siláyam*— minor cesses.

measured by the *Kól-kuḍitáṅgi*[15] after due estimation of the harvest[16], two *kalams* of paddy and one-fourth *tiramam*[17] for *antaráyam*[18] from the *pacánabhogam*[19] including sugar-cane; one *kalam* of paddy and one-eighth *tiramam* from the *Ádi-kuṛuvai* and *Aṛpaśik-kuṛuvai*[20] crop; one *túṇi* and one *padakku* of paddy and one-sixteenth *tiramam* for the gingelly, *tinai* and *varagu*[21] crop.

Stipulating that he shall pay *iṛai* according to the above rates to the *Náyanár* who abids in *Tiruvagattìśvaram,* so as to provide for the food offerings on our birthday which falls on the day with the lunar conjunction in *Mṛgaśirṣam* every month[22].

I, Kalvàyil Nàdàḻvàn, also called Kaṇḍan Àḻuḍaiyàn, made this gift to Nambiḻḻai also called Tirukkoḍuṅkunṛamuḍaiyàn. May this be under the protection of all *Máhéśvaras.*"

Inscription No. 270.

Place :—Tirumayam Taluk—Kóṭṭaiyúr—Agastíśvara temple—Bhairavar shrine—on the back wall.

Dynasty and King :—Pàṇḍiya—Second Empire—King Màṛavarman, also called Tribhuvanaccakravartikaḷ Sundara Pàṇḍiya Dévar, who was pleased to give back *Śónáḍu*[1]—Màṛavarman Sundara Pàṇḍiya I, accn. 1216 A. D.

Date :—Eighth year of the King on the 332nd day of the year – corresponding to 1223–24 A. D.

Language and Script :—Tamil—11 lines—damaged.

Translation :—

"Hail! Prosperity!! In the 8th year of Tribhuvanaccakravartikaḷ Sundara Pàṇḍiya Dévar, who was pleased to give back *Śónáḍu*[1] also called Kó-Màṛa-varman, on the 332nd day;

The text of the Royal order, that the King was pleased to issue orally[2] while resting in the bed-chamber hall[3] of the palace[4] in Màḍak-kuḷa-k-kiḻ Madurai[5].

Whereas a provision has been made for the supply of the various articles[6] for the food offering during[7] a special service called the *Sundara Páṇḍiyan Sandhi*[8] to the *Náyanár* who abides in *Tiruvagattìśvaram* of Kóṭṭaiyúr, in

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15 *Kól-kuḍitáṅgi*—The rod which was standard linear measure for land measurements.

16 *Puḻḻi-pilkka-nilam.*

17 *Tiramam*—Drachama.

18 *Antarayam*—here means the dues to the temple.

19 *Pacána-bhogam*—the *pacán* harvest or the harvest of the major crop, i. e., *śambá* or long duration variety of paddy. Sugarcane also was included as a major crop.

20 *Áḍikkuṛuvai, Aṛpaśikkuṛuvai—Kuṛuvai,* a short duration variety of paddy harvested in the months of Áḍi and Aṛpaśi the 4th and 7th months of the Tamil calendar.

21 *Tinai*—Italian millet (Setaria italica); *Varagu*—coarse millet (Paspalum scorbiculatum).

22 The monthly birthday when the moon was in conjunction with the asterism *Mṛgasirṣam.*

1 *Śónáḍu*—short for *Cóḻanáḍu*—Cóḻa country.

2 *Tiruváy-moḻindu-aruḻina-paḍi.*

3 *Paḻḻi-yarai-k-kúḍa-ttu-eḻudu-aruḷi-irundu.*

4 *Kóyil.*

5 Madurai on the east of the Máḍakkuḷam.

6 *Veñjanádikal.*

7 *Amudu-śeyya.*

8 *Sundara Páṇḍiyan Sandhi*—a special *Sandhi* service performed for the benefit of Sundara Páṇḍiya. *Sandhi*—the time of service—morning, noon or evening.

Kànanàḍu of Virudaràjabhayaṅkaravaḷanàḍu, the entire lands and the Menànkuḷam and the..........................ttikuḷam, which are the *káṇi*[9] of Ulakaḷanda Cóḻa Kónàṭṭu Véḷàn, also called Maṇavàḷan of Kóṭṭaiyúr, and which he acquired from....................ḻḷak-Kuyyan, of Milaṭṭúr[10]; are to be declared *dévadána iṛaiyili*[11] to this *Náyanár* to continue so for so long as the moon and sun endure, after planting boundary stones at the four corners and the installation of the *tiruccúlam*[12], and have this inscribed on stone and copper—thus was the King pleased to order. This is the writing of Kàliṅgaràyan of Veṭciyur, in Miḻalaikkuṛṛam[13]."

[9] *Káṇi*—holding with rights of cultivation and enjoyment.

[10] Milattúr—The old name of Mirattunilai (Milattúrnilai)

[11] *Devadána-iṛaiyili*—a class of *eleemosynary* tenure denoting lands given as a gift to a temple and made tax-free.

[12] *Tiruc-cúlam*—the trident symbol of Śiva. A stone bearing the trident mark was planted with due ceremony in all lands belonging to Śiva temple.

[13] Miḻalaik-kúṛṛam—one of the very old territorial divisions of the Tamil country—the part to the south and south-east of the State including Émbal and Irumbánáḍu.

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